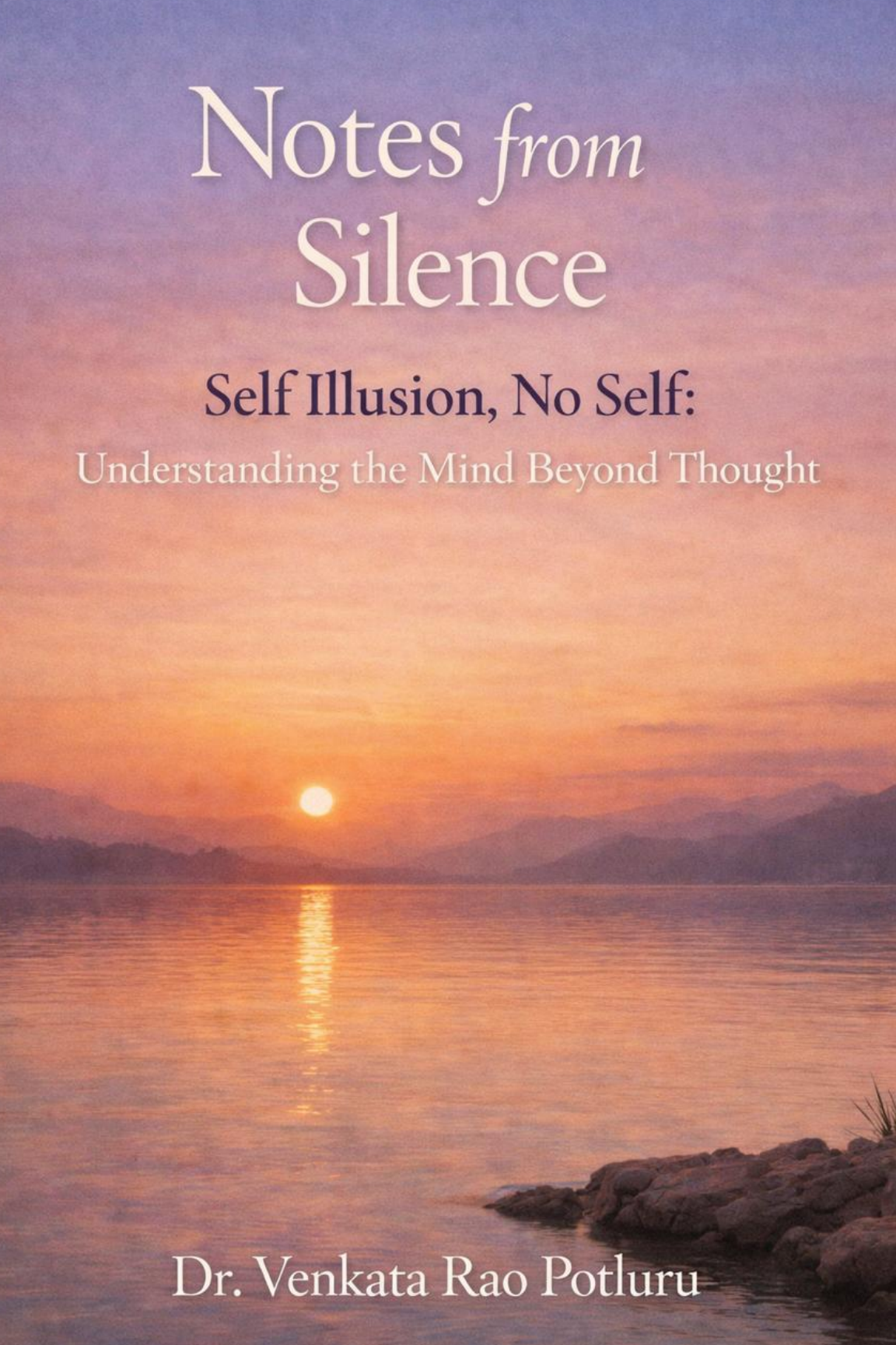
Notes from Silence
Self Illusion, No Self:
Understanding the Mind Beyond Thought
Dr. Venkata Rao Potluru

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# Introduction

This book is not an offering of ideas to be believed, nor a system to be followed. It is an invitation—to look.

We live in a world filled with conflict, division, and sorrow. Wars rage, not merely on distant borders, but within the human mind itself. We attribute this disorder to nations, to ideologies, to religions, to leaders. But if one observes deeply, without escape, one begins to see something far more fundamental:

You are the world, and the world is you.

This is not a poetic statement, nor a philosophical abstraction. It is a fact to be discovered. The violence, fear, ambition, comparison, and insecurity that shape society are not separate from us. They are what we are, psychologically. Society is the outward projection of our inward state. Therefore, to blame the world is to overlook oneself.

If there is disorder in the world, it is because there is disorder in the human mind.

And what is the nature of this disorder?

It arises from thought.

Thought, which is essential in the field of technology, knowledge, and daily functioning, has overstepped its place. It has entered the psychological realm and assumed authority where it has no clarity. Thought is born of memory—of the past—and therefore it is always limited. Yet it tries to understand the immeasurable, to grasp life, love, death, and truth. In doing so, it divides.

Thought says: I am and I should be.
Thought says: you and me, we and they.
Thought identifies with nation, belief, ideology, and calls that identity sacred.

From this division arise conflict, fear, and ultimately war.

So long as thought dominates the psychological field, disorder is inevitable.

And yet, we continue to seek solutions through the very movement that creates the problem. We invent systems, philosophies, reforms, and saviours—hoping that someone or something will rescue humanity from its confusion.

But is there a saviour?

This book suggests that there is none.

No leader, no religion, no ideology, no external authority can bring order to the human mind. Because the problem is not outside—it is within. And what is within cannot be resolved by another.

There is only one possibility of transformation:

the ending of psychological disorder through thought-free awareness.

This awareness is not something to be cultivated. It is not a practice, not a discipline, not a method. Any method implies time, and time is the movement of thought. What is required is a direct, choiceless observation of what is—without condemnation, without justification, without escape.

In such observation, the whole structure of thought reveals itself—its limitations, its fragmentary nature, its constant movement of becoming. And when thought sees its own limitation completely, it naturally falls silent where it has no place.

In that silence, there is order.

Not the order imposed by discipline or conformity, but an intrinsic order—like the order of the cosmos itself. For the cosmos is not in disorder. It moves with an intelligence that is whole, unbroken, immeasurable. But man, who is of the cosmos, lives in fragmentation.

Why?

Because he has given thought a place it should never occupy.

When thought is quiet, not through control but through understanding, there is a state of awareness in which there is no division—no observer separate from the observed, no "me" separate from life.

In that state:

There is no conflict.
There is no becoming.
There is no psychological time.

There is only what is.

And in that, there is a different quality of life—one that is not driven by fear, ambition, or comparison, but grounded in clarity, intelligence, and compassion.

This book is a series of inquiries into that possibility.

It does not offer conclusions. It does not guide you toward an end. Rather, it invites you to observe—yourself, your thoughts, your relationships, your fears, your search for meaning.

Each chapter is a mirror.

If you look into it without distortion, without the interference of knowledge or belief, you may begin to see the movement of your own mind. And in that seeing, there is already the beginning of transformation.

Not tomorrow.
Not gradually.

But now.

So, let us begin—not with answers, but with a question:

Can the mind look at itself without the movement of thought?

If it can, then perhaps there is an ending to disorder—not only in oneself, but in the world.

Because you are the world, and the world is you.

***Dr. Venkata Rao Potluru***
***Consultant Surgeon and Author of 'The Timeless Awareness'***

# Is There Anything Beyond Life?

Life is not all that existence. Existence is much more than that.

The statement you make touches something subtle, but it needs to be seen very carefully—otherwise it can become just another comforting idea.

**First, is there really a division between life and existence?**

In the language of Jiddu Krishnamurti, such divisions are often created by thought. Thought says, "This is life—my daily routine, my relationships, my struggles—and beyond that there is something more, something greater called existence." But is that "more" an actuality, or is it an invention born out of dissatisfaction with what is?

**Life as We Usually Live It**

For most human beings, what we call "life" is quite limited:

- a movement of pleasure and pain
- ambition, fear, comparison
- attachment, loneliness, and occasional joy
- the constant occupation with becoming something

This movement is largely conditioned—shaped by society, culture, memory, and experience. It is repetitive, mechanical, and often inwardly shallow, though outwardly complex.

If one says, "Life is not all; there is something more," it may simply be a reaction to the emptiness of this pattern.

**The Illusion of "Something More"**

Krishnamurti would question this deeply.

When you say, "Existence is much more than life," who is making that statement? Is it not thought projecting something beyond the known?

Thought, being limited, can only project the unknown in terms of the known. So, the "more" may be nothing but a refined continuation of desire—desire for something greater, permanent, sacred.

So, the danger is this:
we escape from understanding our actual life by inventing a concept called "existence."

**Then What Has Significance?**

The real significance, in Krishnamurti's teaching, is not in asserting that existence is more than life, but in seeing the totality of life as it is.

Not partially. Not selectively.

To see:

- the movement of thought
- the structure of the self
- the nature of fear, pleasure, sorrow
- the whole field of relationship

To see all this without distortion, without escape.

**When Life Is Seen Completely**

When there is such total observation, something extraordinary happens.

The "limited life" that we knew begins to dissolve—not because we seek something beyond, but because we have understood what is.

In that understanding, the mind is no longer confined within its own projections.

Then perhaps there is something immeasurable—but it is not something separate from life.

It is not "more than life" in the sense of an addition.
It is the depth of life itself when the observer is absent.

**So, Does Your Statement Have Significance?**

Yes—and no.

- Yes, if it points to the fact that what we ordinarily call life is shallow, conditioned, and incomplete.
- No, if it creates a division and leads the mind to chase an abstract "more."

**Krishnamurti would insist:**

Do not seek something beyond life.
Understand life so completely that the beyond is not separate from it.

**In the Spirit of Reflection**

Life, as we live it,
is a narrow passage—
crowded with thought,
echoing with memory.

We say, “There must be more,”
and so, we invent the sky
while standing in a closed room.

But if the walls are seen—
not broken, not escaped,
but seen in their entirety—
they fall without effort.

Then there is no “more,”
no “beyond,”
no division as life and existence.

There is only
a vastness
in which the word life
has lost its boundary.

*****

# Self-Inquiry and the Ending of Suffering

The statement, “If self-inquiry brings about suffering, it is no longer self-learning,” strikes at the very heart of what it means to understand oneself.

We must go into it very carefully.

What Do We Mean by Self-Inquiry?
Self-inquiry is not analysis.

It is not:

- digging into the past,
- accumulating knowledge about oneself,
- or trying to arrive at a conclusion.

All these are movements of thought.

And thought, being limited, can only produce partial understanding.

Self-inquiry, in its true sense, is observation without motive.

To observe:

- your thoughts as they arise,
- your emotions as they unfold,
- your reactions in relationship—

without trying to change them.

Where Does Suffering Enter?
Why does self-inquiry sometimes bring suffering?

Because we are not really inquiring—we are judging.

We say:

- "I should not be like this,"
- "This is wrong,"
- "I must change."

So, inquiry becomes comparison.

And comparison breeds conflict.

Where there is conflict, there is suffering.

The Trap of Self-Improvement
Often, what we call self-inquiry is actually self-improvement.

We are trying to become:

- better,
- nobler,
- more peaceful.

But this is still the movement of becoming.

The "me" is trying to reshape itself into something more acceptable.

And in that effort, there is struggle.

So, suffering arises—not because of inquiry—but because of resistance to what is seen.

Observation Without the Observer
True self-learning happens only when there is pure observation.

But can there be observation without the observer?

The observer is:

- the past,
- accumulated knowledge,
- opinions,
- judgments.

When the observer looks, it distorts what is seen.

It says:
"This is good," "This is bad," "This must continue," "This must end."

But if the observer is silent—
if there is only observation—

then what is seen is seen clearly.

Learning Is Not Accumulation
We are used to learning as accumulation:

- learning facts,
- gaining knowledge,
- building experience.

But self-learning is entirely different.

It is not cumulative.

It is fresh, moment to moment.

You learn about yourself as you watch—without storing, without carrying over.

Because the moment you store, you are looking through the past.

And the past distorts the present.

The Gentle Flame of Awareness
Self-inquiry is not harsh.

It is not aggressive.

It is not something that wounds.

It is a gentle flame of awareness.

Like watching a leaf fall,
like listening to the sound of rain—

without interference.

In such observation, there is sensitivity, care, and intelligence.

And intelligence does not create suffering.

When There Is No Resistance
Suffering arises when there is resistance.

When you see fear and say,
“I must not be afraid,”
you create division.

But if you observe fear without resistance—
without naming, without escaping—

then the energy that was previously wasted in conflict is now available for understanding.

And in that understanding, fear unfolds and ends.

The Ending of Psychological Struggle
So, if self-inquiry brings suffering, it is an indication that:

- there is judgment,
- there is comparison,
- there is the desire to become,
- there is resistance to what is.

In such a state, there is no learning—only conflict.

But when the mind observes without any of these movements—

there is no suffering.

There is only learning.

Closing Reflection

Self-inquiry is not a path of struggle.

It is not a battle with oneself.

It is the simple, direct seeing of what is.

And in that seeing:

there is no judge,
no controller,
no becoming—

only awareness.

And awareness,
being free from conflict,
does not bring suffering.

It brings understanding.

***

**Seeker:**
Sir, I have been trying to observe myself, to understand my thoughts and emotions. But the more I inquire, the more I feel disturbed. Sometimes it even brings suffering. Why is self-inquiry so painful?

**Teacher:**
Is it self-inquiry that brings suffering, or is it something else taking place under the name of inquiry?

**Seeker:**

I am not sure. I thought I was inquiring, but there is discomfort, conflict, even frustration.

**Teacher:**
Let us look at it carefully.
When you observe yourself, what exactly takes place?

**Seeker:**
I see my thoughts, my reactions… and often I don't like what I see.

**Teacher:**
Ah. So, there is observation—and immediately, there is judgment.

**Seeker:**
Yes… I compare what I am with what I think I should be.

**Teacher:**
Then is that observation? Or is it evaluation?

**Seeker:**
It seems more like evaluation.

**Teacher:**
And evaluation implies a standard—an ideal.
Where does that ideal come from?

**Seeker:**
From what I have been taught, from society, from my own desires.

**Teacher:**

So, when you observe yourself, you are not simply seeing "what is."
You are measuring it against "what should be."
And in that measurement, there is conflict.

**Seeker:**
Yes, there is always a sense of conflict.

**Teacher:**
Conflict is suffering.
So, the suffering you experience is not from inquiry, but from comparison.

**Seeker:**
Then how can I observe without comparing?

**Teacher:**
First, see the fact that comparison is taking place.
Do not try to stop it.
Just see it.

**Seeker:**
See that I am comparing?

**Teacher:**
Yes.
See how quickly the mind says:
"This is wrong," "This must change," "I must become better."
Just observe this movement.

**Seeker:**
But if I don't judge, won't I remain the same?

**Teacher:**
What do you mean by “remain the same”?

**Seeker:**
If I see anger and do nothing about it, won’t I continue to be angry?

**Teacher:**
When you say “do nothing,” you imply indifference.
But we are not speaking of indifference.
We are speaking of attention.

**Seeker:**
Attention?

**Teacher:**
To observe anger completely:
• without naming it,
• without suppressing it,
• without justifying it.
To be fully with it.
Is that doing nothing?

**Seeker:**
No… that is a different kind of action.

**Teacher:**
Yes.
It is action without conflict.

**Seeker:**

But I still feel uncomfortable when I see certain things in myself.

**Teacher:**
Who feels uncomfortable?

**Seeker:**
The “me.”

**Teacher:**
And what is this “me”?
Is it not a collection of memories, experiences, beliefs?

**Seeker:**
Yes.

**Teacher:**
So, the “me” that is observing is itself conditioned.
And when it observes, it brings its conditioning into observation.
Hence the judgment, the discomfort.

**Seeker:**
Then is it possible to observe without the “me”?

**Teacher:**
That is the real question.
Can there be observation without the observer?

**Seeker:**
I don’t know how to do that.

**Teacher:**

Do not ask how.
Just look.
When you are completely attentive—listening, watching—is there a “you” separate from that attention?

**Seeker:**
In such moments, there is only attention.

**Teacher:**
Exactly.
In that attention, there is no center, no observer.
And therefore, no judgment.

**Seeker:**
And in that state, there is no suffering?

**Teacher:**
There is no psychological suffering.
Because suffering arises from division:
• between what is and what should be,
• between the observer and the observed.
When this division ends, suffering ends.

**Seeker:**
Then self-inquiry must be without division?

**Teacher:**
Yes.
Self-inquiry is not the observer examining something separate.
It is the total movement of awareness.

**Seeker:**

What do you mean by learning in this context?

**Teacher:**
Learning is not accumulation.
It is not storing knowledge about yourself.
Learning is a living process.
Each moment, you see something new.

**Seeker:**
But we are used to learning as gathering knowledge.

**Teacher:**
That is mechanical learning.
Useful in practical matters.
But self-learning is different.
If you accumulate knowledge about yourself, that knowledge becomes the observer.
And then you are no longer seeing freshly.

**Seeker:**
So self-learning requires a fresh mind?

**Teacher:**
A mind that is not burdened by conclusions.
A mind that looks anew each moment.

**Seeker:**
Then why do we turn inquiry into suffering?

**Teacher:**
Because we approach it with motive.
We want to change, to improve, to become.
And that motive creates resistance.

**Seeker:**
So, the desire to become better is the root of suffering in inquiry?

**Teacher:**
Yes.
As long as there is becoming, there is conflict.

**Seeker:**
Then can there be inquiry without any motive?

**Teacher:**
Can you look at a sunset without wanting anything from it?
Just look.

**Seeker:**
Yes, that is possible.

**Teacher:**
Similarly, can you look at yourself without wanting to change anything?

**Seeker:**
That seems much harder.

**Teacher:**
It is harder because the self is deeply conditioned to seek.
To become.
To improve.

**Seeker:**
Then what is the key to true self-inquiry?

**Teacher:**
To see the whole movement of becoming—and to understand it.
Not to suppress it, not to fight it.
Just to see.

**Seeker:**
And in that seeing?

**Teacher:**
The false begins to fall away.
Without effort.

**Seeker:**
Then inquiry becomes effortless?

**Teacher:**
Effort belongs to conflict.
Where there is clear seeing, there is no effort.

**Seeker:**
And no suffering?

**Teacher:**
No suffering in the act of seeing.
There may be the perception of pain, of fear, of sorrow—but without resistance, it is not suffering in the psychological sense.

**Seeker:**
This is very subtle.

**Teacher:**
Truth is always subtle.

**Seeker:**
So, if inquiry brings suffering, it means I am not truly inquiring?

**Teacher:**
It means there is judgment, comparison, resistance.
And where these are, there is no learning.

**Seeker:**
Then what is true self-learning?

**Teacher:**
To observe without the observer.
To learn without accumulation.
To see without distortion.

**Seeker:**
And that is free of suffering?

**Teacher:**
Yes.
Because where there is no conflict, there is no suffering.

***

**Poem:**

You turned inward
to understand yourself—

and found not peace,

but disturbance.

You said,
“Why does this inquiry hurt?”

But was it inquiry—
or judgment
wearing the mask of observation?

You looked,
but with comparison.

You saw,
but through the shadow of ideals.

“This should not be,”
“This must change,”
“I must become better.”

And in that silent insistence,
conflict was born.

To look
is not to condemn.

To see
is not to correct.

To observe
is not to become.

But the mind,
trained through centuries,

cannot simply see.

It interferes—
naming, shaping,
resisting, pursuing.

So even in inquiry,
it seeks achievement.

Even in awareness,
it seeks reward.

And thus,
it turns learning
into suffering.

Can you look
without the past?

Can you see
without the word?

Can you feel
without the movement to escape?

Look at fear—
not as something to end,
but as it is.

Look at sorrow—
not as something to overcome,
but as it unfolds.

Do not touch it
with thought.

Do not shape it
with desire.

Let it reveal itself.

In that quiet watching,
the observer is not.

There is no center
that says, “I see.”

There is only seeing.

And where there is only seeing,
there is no division.

No “what is”
and “what should be.”

No conflict.

Then learning is not effort.

It is not accumulation.

It is like a river—
flowing,
fresh,
never repeating.

And in that flow,
there is no suffering.

Only the clarity
of what is.

The mind that learns
without resistance
is a gentle mind.

A mind that does not wound itself
with ideals.

A mind that does not divide
itself through judgment.

Such a mind
does not seek freedom.

It is free.

And in that freedom,
there is a stillness—

not cultivated,
not enforced—

but born
of simple, choiceless seeing.

*****

# The Beauty of Silence: Beyond All Becoming

Silence is difficult and arduous; it is not to be played with. It isn't something that you can experience by reading a book, or by listening to a talk, or by sitting together, or by retiring into a wood or a monastery. I am afraid none of these things will bring about this silence.

This silence demands intense psychological work. You have to be burningly aware of your snobbishness, aware of your fears, your anxieties, and your sense of guilt. And when you die to all that, then out of that dying comes the beauty of silence.

***

Silence is not something to be cultivated.

The moment you try to cultivate silence, it is no longer silence—it is merely the product of effort, of discipline, of control. And anything born of effort carries within it the noise of becoming.

So, we must begin by understanding what silence is not.

Silence is not achieved through:

- repeating words,
- practicing methods,
- withdrawing from the world,
- or identifying oneself with an idea of stillness.

You may sit in a temple, in a forest, or in a monastery—but the mind may still be chattering, endlessly moving in its own projections.

Then what is the value of such isolation?

The Noise Within
The real noise is not outside.

It is within:

- the constant movement of thought,
- the comparisons,
- the judgments,
- the fears,
- the anxieties,
- the hidden ambitions,
- the subtle forms of vanity.

You may outwardly appear quiet, but inwardly there is a storm.

And as long as this storm continues, silence is impossible.

Observation Without Escape
Most of us want to escape this inner noise.

We seek comfort in:

- belief,
- distraction,
- rituals,
- or spiritual practices.

But every form of escape strengthens the noise.

To understand silence, one must face the noise—not run away from it.

To observe:

- your fear without naming it,
- your anxiety without suppressing it,
- your vanity without justifying it.

Just to observe.

Not as an observer separate from what is observed—but as a total movement.

The Ending of the Observer
Who is the observer?

Is he different from his fears, his anxieties, his conditioning?

Or is the observer itself part of that very movement?

When you look closely, you will see:
the observer is the observed.

The thinker is the thought.

There is no division.

And when this is seen—not intellectually, but as a living fact—there is a profound shift.

Then there is no longer a struggle between “what is” and “what should be.”

There is only what is.

Dying to the Known
Silence comes when the mind dies to the known.

The known is:

- your past experiences,
- your accumulated knowledge,
- your hurts,
- your pleasures,
- your psychological memories.

We carry all this as the “self.”

And this self is constantly active, shaping, controlling, seeking continuity.

To be silent, the mind must end this continuity.

Not through force.
Not through suppression.

But through understanding.

When you see the whole movement of the self—completely, without distortion—there is a natural ending.

And in that ending, there is something entirely new.

The Flowering of Silence
Silence is not something you enter.

It comes uninvited.

It is there when the mind is no longer occupied with itself.

Not occupied with becoming something,
not occupied with achieving enlightenment,
not occupied with seeking experience.

Because the mind that seeks experience is still caught in the known.

Silence is not an experience.

It is the ending of the experiencer.

The Sacred That Cannot Be Sought
When there is such silence, there is a quality of vastness.

A stillness that is not dead, but intensely alive.

In that stillness, there may be something sacred—not as belief, not as imagination—but as a reality beyond thought.

But if you seek it, you will never find it.

Because seeking is the movement of thought.

And thought can never touch the immeasurable.

Closing Reflection

Silence is not in the withdrawal from life.

It is in the understanding of life.

It is in seeing:

- your relationships,
- your reactions,
- your fears,
- your desires—

clearly, without distortion.

And when the mind sees completely,
it becomes naturally still.

Not cultivated,
not practiced,
not achieved—

But silent.

And in that silence,
there is a beauty that no word can capture,
no thought can contain.

***

**Seeker:**
Sir, I read that silence is something very profound, but also very difficult. I try to be silent—by meditating, by withdrawing, by controlling my thoughts—but the mind does not become quiet. Why is silence so difficult?

**Teacher:**
Is it silence that is difficult, or is it that the mind is accustomed to noise?

**Seeker:**
Perhaps the mind is used to noise. It is always thinking, reacting, remembering.

**Teacher:**
Then the problem is not silence, but the nature of the mind itself.
Let us look at it together.
What do you call noise?

**Seeker:**
Thoughts, worries, fears, constant inner talk.

**Teacher:**
Yes. The movement of thought—endless, restless, seeking, resisting.
Now, can thought ever produce silence?

**Seeker:**
Through discipline, perhaps? By controlling thought?

**Teacher:**
Who is the one who controls thought?
Is it not also thought?

**Seeker:**
Yes… the controller is also part of thought.

**Teacher:**
Then thought is trying to control itself.
Is that not a contradiction?

**Seeker:**
It is.

**Teacher:**
So any effort to control thought is still part of noise.
It may create a temporary quietness, like forcing a child to sit still—but inwardly, the disturbance continues.

**Seeker:**
Then what am I to do? If I do not control thought, it runs endlessly.

**Teacher:**
Why must you do anything about it?

**Seeker:**
Because the noise is disturbing.

**Teacher:**
Who is disturbed?

**Seeker:**
The “me.”

**Teacher:**
And what is this “me”?
Is it not made up of thoughts, memories, experiences?

**Seeker:**
Yes, it is.

**Teacher:**
So the “me” that is disturbed is itself part of the noise.
Then the noise is disturbed by itself.

**Seeker:**
That is quite striking…

**Teacher:**
If you see this clearly, then the division between the observer and the observed begins to dissolve.
There is no separate “you” who must silence the mind.
There is only the movement of thought.

**Seeker:**
Then how does silence come into being?

**Teacher:**
Perhaps we are asking the wrong question.
The right question is:
Can the mind observe its own noise without trying to change it?

**Seeker:**
Without changing it? That seems very difficult.

**Teacher:**
It is difficult because you are used to acting—changing, controlling, suppressing.
But can you simply watch?
Watch your thoughts as they arise:
• without naming them,
• without judging them,
• without following them.
Just watch.

**Seeker:**
If I watch, won’t the thoughts continue?

**Teacher:**
They may.
But in watching, something new happens.
The energy that was previously used in resistance or control is now gathered in observation.
And that observation is not separate from what is observed.

**Seeker:**
I don’t fully understand.

**Teacher:**
Let us go slowly.
When you observe anger, are you separate from that anger?
Or are you that anger?

**Seeker:**
In that moment, I am anger.

**Teacher:**
Exactly.
But thought creates a division:
“I am angry” — as though there is an “I” separate from anger.
This division creates conflict:
“I must control anger,” “I must get rid of it.”
But if you see that the observer is the observed, then there is no conflict.
There is only observation.

**Seeker:**
And in that observation, what happens?

**Teacher:**
The thing observed begins to unfold, to reveal its nature.

You begin to see:
• how thought moves,
• how fear arises,
• how desire operates.
Not as theory, but as fact.
And in this seeing, there is understanding.

**Seeker:**
Does understanding bring silence?

**Teacher:**
Understanding ends the unnecessary movement of thought.
Thought has its place—practical, functional.
But psychologically, thought creates noise:
• it repeats,
• it compares,
• it projects,
• it fears.
When this movement is understood completely, it naturally comes to an end where it is not needed.

**Seeker:**
So silence is not something to be achieved?

**Teacher:**
No.
Anything achieved can be lost.
Silence is not an achievement.
It is what remains when noise ends.

**Seeker:**
And how does noise end?

**Teacher:**
Through seeing, not through effort.

**Seeker:**
But I still feel that something must be done.

**Teacher:**
That feeling itself is part of the noise—the urge to become, to achieve, to arrive.
Can you see that?

**Seeker:**
Yes… the desire to be silent is itself noise.

**Teacher:**
Precisely.
The desire for silence is still movement of thought.
And where there is movement of thought, there is no silence.

**Seeker:**
Then is one to do nothing?

**Teacher:**
Not "do nothing" in the sense of indifference or laziness.
But to be completely attentive.
Attention without motive.
Attention without direction.

**Seeker:**
What is such attention?

**Teacher:**
When you listen completely—without interpreting, without preparing a response—that is attention.

When you observe a tree, or a thought, without naming it—
that is attention.
In such attention, there is no center, no “me.”

**Seeker:**
And in that state?

**Teacher:**
There is no observer.
Only observation.
And where there is only observation, there is no conflict, no noise.

**Seeker:**
Is that silence?

**Teacher:**
Do not name it.
The moment you name it, you bring it into the field of the known.

**Seeker:**
Then what is its nature?

**Teacher:**
It is not something to be described.
But one can say this:
It is a silence that is not created by thought.
It is a stillness that is not cultivated.
It is a vastness that is not measurable.

**Seeker:**
Is it something sacred?

**Teacher:**
If you call it sacred, you may begin to worship it, seek it, pursue it.
And then you are back in the field of becoming.

**Seeker:**
So even the idea of the sacred can become a trap?

**Teacher:**
Yes.
Truth cannot be pursued.
It comes when the mind is free from pursuit.

**Seeker:**
This requires a kind of dying, doesn't it?

**Teacher:**
Yes.
A dying to:
• your fears,
• your ambitions,
• your hurts,
• your accumulations.
Not physically, but psychologically.

**Seeker:**
Is such dying possible while living?

**Teacher:**
It is the only way to truly live.
To die each moment to the past.
To meet life freshly, without the burden of memory.

**Seeker:**
And from that dying comes silence?

**Teacher:**
From that dying comes something entirely new.
Silence is not separate from that.

**Seeker:**
Is this something one can sustain?

**Teacher:**
The moment you ask how to sustain it, you are already moving away from it.
Because sustainability implies time, continuity.
And what is timeless cannot be sustained.

**Seeker:**
Then one must live without holding on?

**Teacher:**
Yes.
To live without accumulation.
To live without psychological residue.

**Seeker:**
That seems like a very different way of living.

**Teacher:**
It is a different way of living.
A life in which each moment is new.
A life in which the mind is unburdened.
A life in which silence is not sought—but is.

*****

# Seeing Without the Screen

Do I see you as you actually are,
or do I see only my reaction to you?

Before a word is spoken,
before a gesture is understood,
the mind is already at work.
It measures, compares, concludes.
It says, I like, I dislike, I know.

So, what is it that is looking?

I say, I don't like you.
Why?
Because you are clever.
Because you know too much.
Because you remind me of my inadequacy,
or threaten the image I hold of myself.

Is it you I am responding to,
or the disturbance you create in me?

Prejudice is not an opinion;
it is a shield.
It protects the self-image from being questioned.
And behind that shield,
there is no perception—only defense.

Likes and dislikes are not innocent.
They are the past interfering with the present.
They are memory standing between two human beings

and calling itself relationship.

When I look at you through my prejudice,
I am not meeting you at all.
I am meeting my own conditioning—
my fears, my ambitions, my conclusions.

So, I never see you.
I see only myself reflected.

To see another as they are
demands an extraordinary honesty—
the honesty to watch my reactions
without justifying them,
without condemning them,
without acting upon them.

The moment I say, I must not be prejudiced,
prejudice has already won.
For that too is an ideal,
another escape from what is.

But if I observe my dislike
as it arises—
not as a fault,
not as something to overcome,
but simply as a fact—
then that observation itself is clarity.

In that clarity,
the screen between us begins to thin.

And perhaps,

for the first time,
there is seeing without interference—
a meeting without the past,
a relationship without the “me.”

Such seeing is rare.
It cannot be cultivated.
It comes only when the mind is silent
because it has seen the truth of its own barriers.

Then you are no longer
clever or foolish,
important or unimportant.
You are simply there.

And in that simplicity,
relationship becomes real.

***

**Questioner:**
Do I actually see you as you are, or do I see you through my prejudice?

**Speaker:**
That is the essential question. Let us not answer it verbally. Let us observe.

**Questioner:**
I notice that I have immediate reactions. I like some people, I dislike others.

**Speaker:**

Are those reactions the result of seeing, or the result of memory?

**Questioner:**
Probably memory. Past experiences, comparisons.

**Speaker:**
Then what you call seeing is already contaminated. You are not meeting the person; you are meeting your past.

**Questioner:**
But the reactions feel spontaneous.

**Speaker:**
So does habit. The mind reacts quickly because it is conditioned to do so.

**Questioner:**
I say, I don't like you. Sometimes because the other is clever, knowledgeable, confident.

**Speaker:**
Look closely. Is it the other person you dislike, or what that person awakens in you?

**Questioner:**
Perhaps a sense of inadequacy.

**Speaker:**
So, the dislike is not about the other at all. It is about the image you hold of yourself being threatened.

**Questioner:**

Then my dislike is self-centered.

**Speaker:**
All prejudice is self-centered. It is self-protection.

**Questioner:**
But prejudice seems unavoidable. It happens instantly.

**Speaker:**
We are not saying it should not happen. We are asking whether it can be seen as it happens.

**Questioner:**
What difference does that make?

**Speaker:**
An immense difference. When you see a reaction clearly, without moving away from it, it loses its authority.

**Questioner:**
Authority?

**Speaker:**
Yes. Normally, reactions dictate our behavior, our tone, our distance. They rule relationship.

**Questioner:**
So, prejudice governs how I relate?

**Speaker:**
Completely. It stands between you and the other as a screen.

**Questioner:**

Then I never meet another human being directly?

**Speaker:**
Rarely. Mostly you meet your opinion, your judgment, your conclusion about them.

**Questioner:**
Is that why relationships are so shallow or conflicted?

**Speaker:**
That is one of the reasons. Two images interacting can never create relationship.

**Questioner:**
Images?

**Speaker:**
The image you have about yourself and the image you have about the other. Neither is real.

**Questioner:**
But if I drop my judgments, won't I be vulnerable?

**Speaker:**
That fear is the very reason judgments exist.

**Questioner:**
So, prejudice is a form of defense?

**Speaker:**
Yes. It defends the psychological structure you call me.

**Questioner:**

Can one live without that defense?

**Speaker:**
Find out. Not theoretically. Now.

**Questioner:**
How?

**Speaker:**
By watching your likes and dislikes without choosing.

**Questioner:**
Without choosing?

**Speaker:**
Without saying this is right or this is wrong. Without trying to change them.

**Questioner:**
But isn't that passive?

**Speaker:**
Attention is never passive. Only indifference is.

**Questioner:**
So, I watch my dislike of you, for example.

**Speaker:**
Yes. Watch it as you would watch a movement of clouds—without ownership.

**Questioner:**
And then what happens?

**Speaker:**
Do not ask what should happen. That question is another escape.

**Questioner:**
But if I don't act on my prejudice, doesn't it remain?

**Speaker:**
You assume only action dissolves. But perception is action.

**Questioner:**
You mean seeing itself changes things?

**Speaker:**
Seeing is the change. When you see the falseness of prejudice, it withers.

**Questioner:**
So, to see another as they are, I must first see myself?

**Speaker:**
Not yourself as an idea, but your reactions as facts.

**Questioner:**
Then seeing you clearly depends on seeing my own conditioning.

**Speaker:**
Exactly. The barrier is not the other; it is the observer.

**Questioner:**
Is there a moment when the observer is absent?

**Speaker:**
Have you ever looked at something beautiful without naming it?

**Questioner:**
Yes.

**Speaker:**
In that moment, where was the observer?

**Questioner:**
There was only seeing.

**Speaker:**
That same quality of seeing is possible in relationship.

**Questioner:**
Without effort?

**Speaker:**
Effort is the resistance of thought. Seeing has no effort.

**Questioner:**
Then what is relationship like without prejudice?

**Speaker:**
Alive. Fresh. Dangerous.

**Questioner:**
Dangerous?

**Speaker:**

Because the self cannot hide. There is no image to protect.

**Questioner:**
So, when I see you without my likes and dislikes—

**Speaker:**
—you are no longer clever or dull, superior or inferior. You are simply there.

**Questioner:**
And so am I.

**Speaker:**
Yes. Two human beings meeting, not two conclusions.

(Silence)

**Speaker:**
In that silence,
relationship begins.

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# Watchfulness

Watchfulness is not a discipline, not a technique – which is a horror. That is what you are trained in, to accept a system, machine-like ideas. Whereas, as you watch yourself, your thoughts, your feelings, what you say to another, your responses, how you feel behind the words, the showing of respect to those you consider great, and kicking others – to be aware of all this. When you are so aware, you will see all the unconscious motives, compulsions, urges, likes and dislikes; they all come bursting out. So, during your conscious time, during the daylight-awakened interest and sensitivity, the unconscious projects itself, and so when you go to sleep, your mind has no dreams.

Watchfulness is not a discipline.
It is not a system, a method, or a practice that can be repeated day after day like a mechanical exercise. The moment you make watchfulness into a technique; it becomes something dead. A technique belongs to the field of habit, and habit dulls the mind.

But we are trained in this way.
From childhood we are educated to follow methods — a method to learn, a method to succeed, a method to meditate, a method to become peaceful. Our minds are shaped by systems. We feel secure when someone gives us a pattern and tells us, “Do this every day and you will achieve that.”

Such a mind becomes mechanical.

Watchfulness is something entirely different.

To watch is simply to observe — without any direction, without any motive, without trying to change what you see. It is to look at yourself as you actually are.

You watch your thoughts as they arise.
You observe your feelings as they move within you.
You listen to the words you speak to another.
You notice the tone of your voice, the hidden intention behind your politeness, the subtle flattery when you speak to someone powerful, and the indifference or harshness when you speak to someone you consider insignificant.

All this is part of watchfulness.

You begin to see how respect is often merely calculation.
We show great courtesy to those who can help us, those who have position, prestige, or authority. But the same mind may be impatient, dismissive, even cruel toward those who are socially below us. To see this fact clearly — not to condemn it, not to justify it — but simply to observe it, is watchfulness.

Watchfulness is not selective.
It does not look only at what is pleasant or respectable.
It sees the whole movement of the mind — the vanity, the fear, the ambition, the jealousy, the desire to dominate, the urge to be admired.

And when there is such attentive awareness, something remarkable happens.

The deeper layers of the mind begin to reveal themselves.

The unconscious is not something mysterious hidden in darkness forever. It remains hidden only when the conscious mind is inattentive. When the mind is watchful during the day — alert to every movement of thought and feeling — the unconscious has no place to hide. Its motives, its compulsions, its old wounds and buried desires begin to surface naturally.

They appear in daily reactions, in sudden emotions, in unexpected thoughts.

But if you meet these revelations with condemnation or with analysis, you again fall into the old pattern of control. Instead, simply observe them. Let them unfold as one watches clouds moving across the sky.

This observation requires great sensitivity.

Not effort — effort implies conflict — but a quiet interest, a deep curiosity about the workings of one's own mind. Then awareness continues throughout the day: in conversation, in solitude, while walking, while listening, while working.

Such awareness is like a light.

In that light the hidden corners of the mind become visible. The unconscious gradually empties itself into the conscious field.

Then when the mind goes to sleep, it has very little to process. There is no accumulation of unresolved conflicts, suppressed desires, or hidden fears demanding expression through dreams.

Therefore, sleep becomes extraordinarily quiet.

The mind rests completely.

And in that deep rest there is a quality of silence that is not cultivated, not practiced, not achieved through effort.

It comes naturally when the mind has understood itself.

That silence is not the product of discipline.

It is the flowering of watchfulness.

***

**Questioner:**
Sir, you say one must be watchful of oneself. But how is one to practice this watchfulness? Is there a method for it?

**Speaker:**
The moment you ask for a method, watchfulness ends. A method implies repetition, practice, discipline — doing something over and over again in order to achieve a result. That makes the mind mechanical. But watchfulness is not mechanical.

**Questioner:**
Then how does one begin?

**Speaker:**
Why must there be a beginning?

You see, the mind always asks, “Where do I start? What should I do first?” That question already assumes a system.

Instead, simply observe.

Observe what is happening in you at this very moment — the movement of thought, the sensation of your body, the reactions that arise as we speak. You do not have to begin somewhere else. Life is happening now.

**Questioner:**
But when I observe myself, I quickly become distracted.

**Speaker:**
Of course. Distraction is part of the mind’s movement. So, watch the distraction too.

If you say, “I must not be distracted,” you are again creating discipline. But if you notice distraction without resistance, then that very noticing is watchfulness.

**Questioner:**
So, watchfulness is simply observing whatever arises?

**Speaker:**
Not “simply,” because to observe without choice is extraordinarily difficult. We usually observe with judgment.

When a pleasant thought appears, we welcome it.
When an unpleasant thought appears, we resist it.

But watchfulness is to see both without preference.

For example, watch how you speak to people.
Notice how your tone changes when you talk to someone powerful or important. Suddenly there is politeness, respect, careful choice of words.

But when you speak to someone you consider inferior, perhaps a servant or a subordinate, the tone changes again — impatience, indifference, even harshness.

Have you noticed this?

**Questioner:**
Yes, I think most of us behave like that.

**Speaker:**
Watchfulness is to see this fact clearly in oneself — not as an idea, but as an actual living movement.

You observe how respect is often born from fear or calculation.
You observe how the mind seeks advantage, recognition, security.

And when you observe this without condemning it, something begins to reveal itself.

**Questioner:**
What do you mean?

**Speaker:**
The deeper motives of the mind begin to appear.

You may suddenly see jealousy that you never admitted before.
Or ambition hidden behind polite words.
Or a deep craving to be admired.

These things are usually buried in what we call the unconscious.

**Questioner:**
Is that what psychologists talk about?

**Speaker:**
Yes, but you do not need a psychologist to tell you about it if you are watchful. When the mind is attentive during the day — alert, sensitive to every reaction — the unconscious begins to project itself into the conscious field.

The hidden motives come out naturally.

**Questioner:**
Why does that happen?

**Speaker:**
Because attention is like light.

When there is light in a room, darkness cannot remain hidden in the corners. Similarly, when there is complete awareness of your daily thoughts, feelings, gestures, and reactions, the deeper layers of the mind come into the open.

**Questioner:**
And what happens when they come out?

**Speaker:**
Nothing needs to be done. The seeing itself is the action.

But if you try to change what you see, then you are again dividing the observer from the observed. You say, “I must get rid of jealousy,” or “I must control anger.” That only creates further conflict.

Instead, watch the movement of jealousy, anger, fear — watch it as you would watch a bird flying across the sky.

**Questioner:**
Does such watchfulness affect our sleep also?

**Speaker:**
Very much.

During the day the mind is usually inattentive. It suppresses many reactions, pushes away unpleasant thoughts, and accumulates unresolved conflicts. Then during sleep these suppressed contents express themselves as dreams.

Dreams are often the continuation of unfinished psychological activity.

But when the mind is watchful throughout the day — attentive to every reaction — there is very little accumulation.

The unconscious has already emptied itself.

**Questioner:**
So, dreams stop?

**Speaker:**
The mind may still dream occasionally, but the constant stream of restless dreaming fades away. Sleep becomes very quiet.

The mind rests deeply.

**Questioner:**
Is that the goal of watchfulness?

**Speaker:**
You see, you have brought in the idea of a goal again.

If you practice watchfulness in order to achieve quiet sleep or some spiritual result, then it is no longer watchfulness. It becomes another form of ambition.

Watchfulness has no goal.

It is the simple, direct observation of life as it unfolds — within you and around you.

And in that observation, there is a natural order, a natural silence, which cannot be cultivated.

It comes only when the mind understands itself.

*****

# To Learn, the Mind Must Be Silent

To learn, there must be silence and attention. These two things are absolutely necessary to learn: silence and attention. Then you can begin to examine. There must be silence. Your body, your nerves, your brain and the whole thing called the mind must be completely quiet. Then you can give attention. Then, in that attention you can examine, you can look. Now, if you see a snake, if you are very quiet, very still, unafraid, silent, you can pay attention, and then you can look, then you can examine. In the same way, to look at fear.

To learn—really learn, not accumulate information—there must be silence and attention. These are not methods or techniques; they are states of being. Without them, what we call learning is merely the continuation of what we already know.

Silence is essential because a noisy mind cannot see. A mind crowded with conclusions, reactions, memories, and anticipations is already occupied; it has no space. In that state, whatever it observes is immediately translated according to the past. Such observation is not learning—it is recognition.

By silence one does not mean the absence of sound, nor the suppression of thought. Silence here implies that the body, the nerves, the brain, and the whole movement of the mind are at rest. Not forced into rest, not disciplined into quietness, but quiet because there is no inner resistance, no conflict, no

demand to become something. When the mind is no longer battling with itself, it naturally becomes still.

Out of this stillness comes attention.

Attention is not concentration. Concentration implies exclusion—focusing on one thing while pushing away everything else. That effort creates strain, and strain dulls perception. Attention, on the other hand, is total. In attention there is no centre directing it, no "me" trying to attend. There is only awareness—clear, alert, without choice.

Only in such attention can examination take place.

Consider a simple but powerful example. If you suddenly see a snake and you are panicked, your mind is filled with fear, images, reactions. In that state you do not actually see the snake; you see your fear. But if you are completely still—body quiet, nerves alert, mind silent—then there is attention. In that attention you can look carefully. You can observe its movement, its color, its distance. That observation is precise because it is not distorted by fear.

In the same way, to look at fear itself, the mind must be silent.

If the mind approaches fear with condemnation, justification, escape, or analysis, it is no longer observing. It is reacting. Reaction is not learning. To learn about fear, the mind must meet it as it would meet the snake: without naming, without running away, without trying to overcome it.

Silence allows attention.
Attention allows observation.

Observation allows understanding.

And understanding is not intellectual. It is immediate. When something is fully understood, it ends—not through effort, but through clarity.

Therefore, silence and attention are not preliminary steps; they are the very essence of learning. Without them, the mind merely repeats itself. With them, the mind discovers something entirely new—not added to memory, not carried over as experience, but alive in the present.

This is the art of learning as pointed to by Jiddu Krishnamurti:
to look without fear,
to listen without resistance,
and to be silent enough for truth to reveal itself—not as an answer, but as understanding.

***

**Questioner:**
You say that to learn there must be silence and attention. Why are these two so essential?

**Speaker:**
Because learning is not accumulation. When the mind is already full—of opinions, conclusions, memories—it has no space to discover anything new. Silence creates that space.

**Questioner:**
But we usually think learning happens through thinking, comparing, analysing.

**Speaker:**
That is the learning of information. Useful, necessary, but very limited. Psychological learning—learning about fear, sorrow, conflict—requires a different quality of mind. A mind that is noisy cannot learn about itself.

**Questioner:**
What do you mean by a noisy mind?

**Speaker:**
A mind that is constantly reacting: agreeing, disagreeing, judging, escaping, naming. Such a mind is never still enough to look. It looks through the screen of the past.

**Questioner:**
So, silence is the absence of reaction?

**Speaker:**
Yes. But not achieved through suppression. Suppression is another reaction. Silence comes when the body, the nerves, the brain, and the whole structure of thought are not in conflict.

**Questioner:**
That sounds very difficult. How can the whole system be quiet?

**Speaker:**
It becomes quiet when it understands why it is restless. Restlessness is born of contradiction—wanting to learn, yet wanting to protect oneself; wanting to see, yet afraid of what might be seen.

**Questioner:**
So, fear prevents silence?

**Speaker:**
Naturally. Fear is noise. Where there is fear, there is movement away, resistance, tension. A frightened mind cannot observe.

**Questioner:**
You give the example of seeing a snake. Why that example?

**Speaker:**
Because it is very simple and very direct. If you see a snake and panic, your mind is occupied with fear. In that state, you do not actually see the snake. You see your reaction.

**Questioner:**
But if one is quiet?

**Speaker:**
If the body is still, the nerves alert, the mind silent—then there is attention. In that attention you can look: its shape, its movement, its distance. Observation becomes precise.

**Questioner:**
And you say fear must be looked at in the same way?

**Speaker:**
Exactly. Fear is not different from the snake in that sense. But instead of running away from fear or analysing it, the mind must be silent enough to observe it directly.

**Questioner:**
Usually when fear arises, we immediately name it, explain it, or try to overcome it.

**Speaker:**
That is the problem. Naming is recognition. Recognition is memory. Memory is the past. When you look at fear through the past, you are not learning about it—you are repeating what you already know.

**Questioner:**
Then how does one look at fear without naming?

**Speaker:**
By being attentive. Attention has no centre. It does not belong to the "me." When there is attention, naming drops away naturally.

**Questioner:**
Is attention the same as concentration?

**Speaker:**
No. Concentration is exclusion. You focus on one thing and push away everything else. That requires effort, and effort creates strain. Attention is effortless. It includes everything.

**Questioner:**
So, in attention there is no choice?

**Speaker:**
Choice implies conflict. Where there is clarity, there is no choice. Attention is clarity.

**Questioner:**
And in this attention, examination becomes possible?

**Speaker:**
Yes. But examination here does not mean analysis over time. It means direct perception. You look at fear as it is, moment by moment, without motive.

**Questioner:**

What happens when fear is observed like that?

**Speaker:**
Do not ask what happens. That is already a movement away. When something is fully seen, completely understood, it ends. Not because you want it to end, but because understanding dissolves it.

**Questioner:**
So, learning itself brings transformation?

**Speaker:**
Learning is transformation. When you truly learn, you are no longer the same.

**Questioner:**
Then silence and attention are not techniques?

**Speaker:**
No. They cannot be practised. The moment you practise, you introduce time and effort. Silence and attention arise when the mind sees the necessity of being quiet.

**Questioner:**
Is this silence something rare, reserved for special moments?

**Speaker:**
If it is rare, it has little meaning. Silence must be present in daily life—in relationship, in work, in moments of fear and pleasure.

**Questioner:**
So learning is a living movement?

**Speaker:**
Yes. Learning is now. The moment you store it as knowledge, it is no longer learning.

**Questioner:**
And fear can be ended through learning?

**Speaker:**
Fear can be understood. And what is understood deeply does not continue.

**Questioner:**
So, the essence is this: to look without fear, one must be silent; to be silent, one must be attentive.

**Speaker:**
And to be attentive, one must have no image of what should happen. Then learning is inevitable.

In that learning,
there is no teacher,
no student,
no method.

There is only seeing.

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# The Birth of the “ME”.

Truth is not a thing to be known.
It is not an object placed before the mind for examination.
It is not measurable, not containable within thought, not captured by belief.

It has no beginning and no ending.
It is not within time.

From that immeasurable ground — if we may use that word cautiously — there is the flowering of stars, of vast galaxies, of the earth with its rivers, mountains, forests. From it springs life — not merely biological existence, but a living intelligence which operates without calculation.

This intelligence is not the product of thought.
It does not belong to memory.
It is not assembled through experience.

The seed knows how to become a tree.
The body heals a wound without consulting an ideology.
There is order in the movement of the cosmos, in the rhythm of seasons, in the silent growth of a child.

That order is not designed by thought.

But somewhere in the unfolding of life, thought emerged.

Thought is a response of memory.
It is necessary — technologically, practically — to survive.

Without thought you could not build a shelter, cultivate food, or protect yourself from physical danger.
Thought, in its right place, is extraordinarily useful.

Yet thought, being limited — because it is based on the past — began to extend beyond its field.

Thought created the image of "me."

Not the functional "me" needed for communication, but the psychological center — the observer who says, "I am separate."

From this center springs division.

The moment there is "me," there is "not me."
From that simple fracture grows comparison, fear, attachment, ambition.

And from that, the world as we know it:

- Groups and counter-groups
- Tribal identities
- National boundaries
- Religious separations
- Racial distinctions
- Ideological conflicts

All born from thought identifying with an image.

Thought, which was meant for survival, has assumed authority over the whole of life.

And therefore, disorder begins.

The tragedy is not that thought exists.
The tragedy is that thought, being limited, pretends to be whole.

The self — the "me" — is nothing but accumulated memory: experiences, hurts, pleasures, beliefs, conclusions.
It is put together, fragment by fragment.
Yet it assumes permanence.

From that illusion of permanence arises the constant struggle to defend, expand, and perpetuate itself.

And so, life, which is inherently whole, becomes fragmented.

The question is not how to destroy the self.
The self is the movement of thought; you cannot violently end thought.

But can there be a seeing — a direct perception — that the self is a construct?
Not as an idea, not as a philosophical position, but as a fact observed in oneself?

When there is such seeing, thought falls into its proper place.

Then there is intelligence — not the intelligence of cunning, nor of accumulated knowledge — but the intelligence that is born of wholeness.

In that wholeness there is no center.
And therefore, no division.

Where there is no division, there is order.
And that order is not imposed; it flowers naturally.

Perhaps that order is the doorway to that which is immeasurable.

***

**Questioner:**
You often say that Truth is unknowable. If it is unknowable, how can one speak of it at all?

**Speaker:**
One cannot speak of it. The moment you speak of it, you reduce it to words, and words are born of thought. Thought is limited; therefore, whatever thought touches becomes limited.

**Questioner:**
Then why call it Truth?

**Speaker:**
The word is not the thing. We use the word only to point — not to define. That which is immeasurable cannot be captured by the mind. It has no beginning and no ending. It is not within time.

**Questioner:**
If it is timeless, what has it to do with this world — with stars, nature, human life?

**Speaker:**

Look at the sky on a clear night. The vastness, the order of the stars, the silent movement of galaxies — is that chaos? Look at the seed becoming a tree, the body healing itself, the rhythm of seasons. There is an intelligence operating which is not the product of your thought.

**Questioner:**
Are you suggesting that this intelligence comes from that immeasurable?

**Speaker:**
We must be careful. The moment we suggest a cause; thought has already created a theory. But one can observe that life unfolds with a certain order. That order is not invented by human thought.

**Questioner:**
But human beings also have intelligence — we create technology, medicine, art.

**Speaker:**
Yes. That is the intelligence of thought. It has its place. Thought is a response of memory, of experience. It is necessary for survival. Without thought you could not speak, build, calculate.

**Questioner:**
Then where does the problem begin?

**Speaker:**
The problem begins when thought moves beyond its proper field.

**Questioner:**
What do you mean by that?

**Speaker:**
Thought is necessary in practical matters. But thought has assumed authority over the whole of life. It has created a psychological center — the “me.”

**Questioner:**
Isn’t the “me” natural?

**Speaker:**
The functional “me” — the name, the address, the ability to communicate — is practical. But psychologically, what is the “me”?

Is it not memory?
Accumulated experiences?
Pleasures remembered and pains carried over?
Images about oneself?

**Questioner:**
Yes, that seems true.

**Speaker:**
So, the “me” is put together by thought. It is a construct.

**Questioner:**
But it feels so real.

**Speaker:**

Of course. An image sustained daily feels real. Nationality feels real. Belief feels real. Yet they are constructions of thought.

**Questioner:**
And this construction causes division?

**Speaker:**
The moment there is “me,” there is “not me.”
From that division comes comparison: I am more, I am less.
From comparison comes envy.
From envy comes conflict.
From attachment comes fear of loss.

Expand that “me” outward and you have tribes, nations, religions, races. Each saying, “We are separate.”

**Questioner:**
So, society is the projection of the psychological self?

**Speaker:**
Society is the outward expression of inward disorder.

If inwardly I am divided — between what I am and what I should be — outwardly there will be conflict. Laws may control behavior, but they do not end division.

**Questioner:**
Are you saying that all human disorder arises from this sense of self?

**Speaker:**

Observe it. Without the psychological center seeking security, prestige, continuity — would there be war? Would there be exploitation? Would there be ruthless ambition?

**Questioner:**
But without the self, how can one live? Wouldn't that mean becoming passive or blank?

**Speaker:**
On the contrary. The self is the movement of thought seeking continuity. When that movement is seen for what it is, there is a different kind of intelligence operating.

**Questioner:**
What kind?

**Speaker:**
An intelligence not born of memory. An intelligence that acts without the burden of psychological accumulation.

**Questioner:**
Is that not very abstract?

**Speaker:**
Not at all. When you see a snake, there is immediate action — not analysis. That perception is whole.

Similarly, when you see directly that the "me" is a construct of thought, there is clarity. In that clarity, thought falls into its proper place.

**Questioner:**
Can one deliberately end the self?

**Speaker:**
Who is the one who would end it? The very entity trying to end the self is the self.

**Questioner:**
Then what is one to do?

**Speaker:**
Nothing in the sense of method.
But observe.
Watch the movement of thought creating images — about yourself, about others.
See how it divides.

Not condemn. Not justify. Just see.

**Questioner:**
And in that seeing?

**Speaker:**
In that seeing there is no observer separate from the observed. There is only observation.

Where there is no division, there is order.

And perhaps in that order, the mind becomes quiet — not made quiet, but naturally still.

In that stillness, what is immeasurable may be.

***

Before the first word was spoken,
before the mind named the sky,
there was vastness.

Not yours,
not mine.

Stars burned
without ambition.
Rivers flowed
without direction.
The seed opened
without becoming.

There was movement,
but no center.

Then thought stirred —
a whisper of memory,
a tracing of yesterday upon today.

It was useful.
It built shelter.
It measured distance.
It remembered fire.

But slowly, subtly,
it drew a circle
and said,

“I.”

Inside the circle —

fear and pleasure,
hurt and hope,
the dream of becoming.

Outside the circle —
the world.

From that thin line
between inside and outside
rose nations,
gods,
armies,
beliefs.

All guarding the circle.

And the circle trembled,
for what is drawn by thought
must be protected by thought.

So began comparison.
So began sorrow.

Yet the sky remained untouched.
The river did not divide itself.
The stars did not choose sides.

Only the mind
carried the fracture.

And when the mind sees
that the circle is chalk upon water,
that the “I” is a shadow cast by memory —

the line fades.

Not by effort.
Not by will.
But by seeing.

Then there is no center
from which to measure.

No boundary
from which to defend.

Only vastness —
as before the first division.

Silent.
Whole.
Without a name.

***

There was no center.

Stars moved.
Life unfolded.
No one owned the sky.

Intelligence acted
without memory
of itself.

Then thought appeared —
useful, precise,
born of yesterday.

It named.
It measured.
It stored.

And from storage
came continuity.

From continuity
came the word:

“I.”

A sound.
A memory gathered.
An image sustained.

Around that image
a boundary.

Inside —
what must be protected.

Outside —
what must be feared
or possessed.

From that thin invention
came tribe,
nation,
belief,
war.

Thought divided
what was never divided.

The division felt real
because thought repeated it.

The self is repetition.

See this —
not as theory,
not as hope —

but as fact.

The “I” is memory
calling itself permanent.

When this is seen
without choice,
without resistance —

the line ends.

Not destroyed.
Not suppressed.

It simply is not drawn.

And what remains
has no center.

No opposite.

No name.

***

The sky has no boundary.

It holds the stars,
the drifting clouds,
the silent distances.

It does not divide itself.

But thought draws a circle.

A small enclosure
made of memory,
experience,
name.

Inside the circle
is the “me” —

my sorrow,
my belief,
my ambition,
my fear.

Outside the circle
is the world.

And so, begins struggle.

The circle must be guarded.
Expanded.
Defended.

Against other circles.

Nations are circles.
Religions are circles.
Ideologies are circles.

Each claiming the sky.

But the sky is never inside them.

The circle exists
only because thought sustains it.

Watch thought
as it draws the line
again, and again.

See the movement
without choosing,
without resisting.

Then something simple happens.

The hand that draws the circle
falls still.

The line fades.

And there is only the sky —
vast,
unbroken,
without a center.

*****

# The Illusion of the Permanent Self

Human beings have always sought something permanent.
In a world where everything is constantly changing—relationships, health, wealth, reputation, even the body itself—the mind longs for something that will not move, something stable to hold on to.

Out of this longing arises the search for permanency.

We seek permanence in our relationships, wanting them to last forever.
We seek it in possessions, hoping what we acquire will give us lasting security.
We seek it in beliefs, in ideologies, in nations, in religious doctrines.
And above all, we seek it in the idea of God—something eternal, unchanging, and absolute.

But have you noticed something very subtle?

The mind does not merely believe in permanency; it builds its very sense of being upon it.

A man says, “I am a Hindu,” or “I am a Christian,” or “I am a believer in this ideology.”
Another says, “I belong to this nation, this tradition, this scripture.”
Through these identifications he establishes his psychological ground.

These beliefs become the pillars on which his identity stands.

Without them he feels lost.

So, permanency is not merely an abstract idea; it becomes the foundation of the self.

Now watch what happens when that foundation is questioned.

If someone challenges your belief, if someone asks whether your tradition is true, if doubt enters the structure of what you have held as sacred, immediately there is disturbance.

Why?

Because the questioning of that belief is felt as the questioning of you.

Your belief is not separate from you; you have merged yourself with it.
Therefore, when the belief trembles, the self trembles.

And from that trembling arises fear.

Fear is not merely the fear of physical danger.
It is the fear that the psychological ground on which you stand may collapse.

If the belief that gives meaning to your life is shaken, what remains?

If the ideology with which you have identified yourself is seen as uncertain, where do you stand?

If the God you have imagined is questioned, what happens to the structure of comfort you have built around that idea?

The mind suddenly feels naked, without support.

And in that nakedness, it becomes frightened.

So, it resists questioning.

It clings more strongly to belief.
It defends the ideology.
It condemns those who challenge it.

From that defense arise arguments, divisions, persecutions, and sometimes even wars.

All because the mind cannot bear the possibility that what it has called permanent may actually be uncertain.

But let us inquire more deeply.

Is anything that thought has created truly permanent?

Thought, which is the movement of memory and experience, constructs images and ideas.
It creates the idea of God, the idea of nation, the idea of identity.

But anything created by thought is itself part of time, and therefore cannot be permanent.

Yet the mind insists on treating these constructions as eternal truths.

And when they are questioned, fear arises.

So, fear is not merely the result of external threat.
Fear is born from the demand for psychological permanency.

The mind wants certainty.
It wants something fixed to hold on to.

But life is not fixed.

Life is movement, change, uncertainty.

Everything in existence is in a state of flux—the seasons change, the body ages, relationships evolve, civilizations rise and fall.

Only the mind, frightened by this movement, seeks a fixed center.

It invents permanency and then worships it.

But perhaps the real question is this:

What happens when the mind no longer seeks permanency at all?

What happens when it sees the truth that life is fundamentally impermanent?

If the mind does not cling to beliefs, ideologies, or identities as permanent anchors, then the questioning of them does not create fear.

Because the mind is no longer resting upon them.

It stands alone, without psychological support.

And strangely, in that aloneness there is no fear.

Fear exists only where there is something to lose—some belief, some image, some structure of identity that must be protected.

When the mind no longer builds its being upon such structures, fear begins to dissolve.

Then there is a different quality of living.

A mind that is not seeking permanency is free to observe life as it is—moving, changing, unfolding.

Such a mind is not frightened by uncertainty.

On the contrary, it discovers a great vitality in living without psychological anchors.

And perhaps only such a mind can encounter what is truly timeless—not the permanency invented by thought, but something beyond time altogether.

That which is truly eternal cannot be created by belief.

It can appear only when the mind is free from the fear that arises from the search for permanency.

***

**Questioner:**
Why is there so much fear in human life? Even when outwardly things seem secure, there is still anxiety, uncertainty, and a constant sense of disturbance.

**Teacher:**
Let us look at it carefully. Fear does not arise without a cause. If we observe deeply, we may find that fear comes into being when what we consider permanent is questioned.

Human beings want something stable in a world that is constantly changing.

Life is movement. The body grows and declines, relationships alter, possessions come and go, societies rise and fall. Everything around us is in a state of flux.

But the mind, seeing this instability, begins to search for something permanent.

**Questioner:**
You mean something that will give psychological security?

**Teacher:**
Yes. The mind wants certainty. It wants something it can hold on to and say, “This will remain.”

So, it creates ideas of permanency.

It may be the idea of the soul, the idea of God, the idea of a nation, a belief, an ideology, or some personal identity. The mind says, “This is eternal, this is unchanging.”

But have you noticed something very subtle?

The mind does not merely believe in these ideas—it identifies itself with them.

**Questioner:**
What do you mean by identifying?

**Teacher:**
You say, “I am a Hindu,” or “I am a Christian,” or “I am a believer in this philosophy.” Through that statement you establish your psychological ground.

Your sense of being becomes tied to that belief.

So, the belief is no longer merely an idea. It becomes the foundation of the self.

Without it you feel uncertain, perhaps even empty.

**Questioner:**
So, belief gives a sense of stability?

**Teacher:**
It appears to.

But now watch what happens when that supposed permanency is questioned.

If someone doubts your belief, if someone asks whether your tradition is true, if someone challenges your idea of God, immediately you feel disturbed.

Why?

Because the questioning of the belief is felt as the questioning of you.

The belief and the believer are not separate.

You have invested yourself in the belief.

So, when it is shaken, your psychological structure begins to tremble.

And from that trembling arises fear.

**Questioner:**
So, fear comes from defending what we believe to be permanent?

**Teacher:**
Yes.

Fear arises when the mind senses that what it has taken as permanent may not actually be so.

The mind then tries to protect the belief.

It argues, it resists questioning, it condemns those who challenge it.

Sometimes it even becomes violent.

Look at the history of the world.

Wars have been fought, people persecuted, and societies divided because human beings felt that their beliefs were being threatened.

But what is actually being threatened?

Not truth.

Truth cannot be threatened.

What is threatened is the psychological security built around an idea.

**Questioner:**
Are you saying that our search for permanency itself creates fear?

**Teacher:**
Please see the fact of it.

The mind wants something unchanging. So, it invents permanency through thought.

But thought itself is the movement of memory and time.

Anything created by thought is therefore within time and cannot truly be permanent.

Yet the mind insists that these creations are eternal.

This contradiction produces fear.

The mind demands certainty from what is inherently uncertain.

**Questioner:**
Then is there no permanency at all?

**Teacher:**
That is not the right question.

The important thing is to understand why the mind demands permanency.

Why does it feel the need to anchor itself to beliefs, ideologies, or identities?

Because without them it feels empty, uncertain, alone.

The mind is afraid of standing without psychological support.

So, it constructs beliefs and calls them permanent.

But when these constructions are questioned, fear inevitably arises.

**Questioner:**
Then what happens if the mind sees this whole process clearly?

**Teacher:**

If the mind truly understands that psychological permanency is an invention of thought, then it no longer depends on such structures.

It does not seek security in beliefs or identities.

Then questioning does not create fear.

Because there is nothing to defend.

The mind is no longer anchored in ideas.

It is free.

**Questioner:**
But without such anchors, would life not become uncertain?

**Teacher:**
Life is uncertain.

That is a fact.

Only the mind that demands certainty resists this fact.

But when the mind no longer seeks psychological permanency, it begins to live with the movement of life instead of fighting it.

Then there is a different quality of intelligence.

Such a mind is not frightened by change.

It observes life as it unfolds—without clinging, without resistance.

And in that observation, there is great clarity.

**Questioner:**
Does such a mind discover something beyond fear?

**Teacher:**
Yes.

Fear exists only when the mind has something to protect.

When there is no belief, no ideology, no identity that must be defended, fear begins to dissolve.

The mind then becomes extraordinarily quiet.

And in that quietness, there may come into being something that is truly timeless—not the permanency invented by thought, but something beyond time altogether.

But that can only appear when the mind is free from the illusion of psychological permanency and therefore free from fear.

***

Human beings have constructed a remarkable illusion.

They say, “There is something permanent in me.”
They call it the soul, the self, the atman, or they speak of rebirth and continuity beyond death.

But let us look at the fact, not the comforting idea.

You are an organism that has evolved through millions of years of the movement of life in the universe. The body you inhabit is not separate from the cosmos. It is the result of the same vast processes that formed the stars, the earth, the oceans, and all living creatures.

In that sense, you are an expression of the cosmos itself.

But what is this body actually made of?

It is a complex structure of living systems — the heart beating, the lungs breathing, the brain processing, the cells continuously renewing themselves. Every organ in the body functions through a delicate balance of change.

Life is sustained through constant transformation.

Cells are born and die.
Blood flows and renews itself.
The brain continually modifies its neural pathways.
Even the atoms that make up the body are not fixed.

Everything is in movement.

If this movement stops, life ends.

So, life itself is a process of continuous change.

And yet the human mind, observing this impermanence, invents the idea of something permanent within it.

It says, “The body may die, but the self continues.”

But what exactly is this “self”?

Is it not a collection of memories, experiences, knowledge, fears, hopes, and identifications?

Your name, your nationality, your beliefs, your achievements, your hurts, your pleasures — all these together form the psychological image you call “me.”

But this image is built by thought.

Thought gathers memories from the past and organizes them into a narrative of identity.

And that narrative gives the illusion of continuity.

But continuity is not permanency.

It is merely the movement of memory from one moment to the next.

The mind, frightened by the fact that everything is changing, projects the idea of rebirth, of an eternal soul, of a permanent entity that survives death.

But is this perception based on direct observation, or is it a comforting belief created by thought?

When one looks deeply, one sees that the “self” is not a permanent entity at all.

It is a movement.

A movement of memory.
A movement of conditioning.
A movement of accumulated experiences.

And like all movements in time, it is impermanent.

Just as the body is born, grows, ages, and dies, the psychological structure we call the self is also constantly changing.

Nothing about it is fixed.

But the mind resists this fact.

It wants permanency.

It wants assurance that “I will continue.”

So, it invents elaborate beliefs about rebirth, karma, heaven, or eternal existence.

These beliefs may give comfort, but comfort is not truth.

Truth is something that must be seen directly.

And the fact is this:

There is no permanency in the body.
There is no permanency in the psychological self.

Both are processes within the vast movement of life.

The body eventually comes to an end because the biological systems that sustain it gradually lose their balance.

The heart weakens, the organs fail, the cells cease their renewal.

And with the ending of the organism, the structure of the self — which depended on the brain and memory — also comes to an end.

Seeing this fact may initially produce fear.

Because the mind has been conditioned for centuries to believe in continuity.

But if one observes without resistance, a very different perception begins to emerge.

You are not a permanent entity struggling to survive in a hostile universe.

You are a temporary flowering of the cosmos itself.

Life has expressed itself through this organism for a brief moment in the immense history of the universe.

And when that moment ends, life continues its movement in countless other forms.

When the mind truly understands this, something remarkable happens.

The burden of maintaining a permanent identity begins to dissolve.

The fear of losing the self begins to fade.

Then life is no longer lived as a desperate attempt to preserve "me."

Instead, there is a profound humility.

One sees that the individual is not separate from the whole movement of existence.

The same cosmic processes that created the stars have created this body.

And the same processes will continue long after this body is gone.

In this perception there is great freedom.

Freedom from the illusion of permanency.

Freedom from the fear of ending.

And perhaps only when the mind is free from the demand for continuity can it encounter something truly sacred — not the imagined permanency of the self, but the vast, living mystery of existence itself.

*****

# The Thinker and the Thought

We generally assume that there are two distinct entities within us: the thinker and the thought. Thought arises, and there appears to be a separate observer who evaluates it, judges it, and attempts to control it. The thinker says, “This thought is good,” or “This thought is bad,” and then tries to suppress, modify, or direct it. In this process, the thinker assumes the role of authority—the one who governs the movement of thought.

From this apparent separation arises conflict. The thinker struggles to dominate thought, to discipline it, to reshape it according to certain ideals or beliefs. One part of the mind becomes the controller, while another part becomes the controlled. This division creates an inner battle in which effort, suppression, and resistance are constantly at work.

But if one observes carefully, a deeper fact begins to emerge. The thinker is not actually separate from thought. Thought itself is the response of memory, of accumulated experience, of conditioning. From that very movement of thought arises the sense of a thinker—an entity that claims ownership over thought and assumes the position of a judge or censor.

The thinker, therefore, is also the product of conditioning. It is another formation created by thought. Thought produces the image of a controller, and then that controller attempts to dominate the very thoughts from which it originated. In this way, thought divides itself into two and creates the illusion of duality.

When this is clearly seen, the conflict begins to dissolve. If the thinker is recognized as another movement of thought, then the division between the observer and the observed comes to an end. There is no longer a separate entity struggling to control thought.

In the absence of this false division, there is simple observation—an awareness in which thought unfolds without a censor. In such observation there is no conflict, because there is no separate center that judges or resists. The mind becomes quiet, not through discipline or control, but through the clear understanding that the thinker and the thought are not two separate things but a single movement.

***

**Questioner:**
There seems to be a thinker who thinks, and the thought that arises. Are they not two different things?

**Speaker:**
Is there actually a thinker separate from thought? Or is that separation created by thought itself? Observe it carefully. Thought arises—perhaps a memory, a reaction, an image. Immediately another movement says, "I must control this thought," or "I should not think this way." In that moment the idea of a thinker is born.

**Questioner:**
So, the thinker is the one who tries to control thought?

**Speaker:**
Yes. The thinker becomes the authority—the one who judges, suppresses, modifies, or justifies thought. He says, "This

thought is good; that thought is bad. This must continue; that must end." In this way the thinker assumes the role of the censor.

But look more closely. Who is this thinker? Is he not also the result of memory, of past experience, of conditioning? The thinker is built from the same material as thought.

**Questioner:**
Are you saying the thinker is also a product of thought?

**Speaker:**
Exactly. Thought, which is the response of memory and conditioning, creates an image of a controller—the thinker. Then that thinker tries to dominate or shape the very thoughts from which it was born. So there appears to be a division.

**Questioner:**
And that division causes conflict?

**Speaker:**
Yes. When there is the idea that the thinker must control thought, there is struggle. One part of the mind is fighting another part. This inner division breeds endless conflict—suppression, resistance, effort.

But if one sees the fact that the thinker is not separate from thought, that the thinker itself is another movement of thought, then the division ends.

**Questioner:**
What happens when that is seen?

**Speaker:**
When the illusion of separation disappears, there is no longer the controller and the controlled. There is only the movement

of thought being observed. In that observation there is no conflict, because there is no center that is judging or resisting.

Then the mind becomes extraordinarily quiet—not through control, not through discipline, but because the false division has ended.

***

There seemed to be two—
the thinker and the thought.

One watching, judging,
condemning or approving,
like a ruler over a restless kingdom.

Thought arose
and the thinker said,
“This must change.”
Another thought whispered,
“This must not be.”

Thus, the mind divided itself
into controller and controlled.

But look closely.

The thinker
is woven from the same threads—
memory, experience, conditioning.

Thought created the thinker
and then bowed before its own creation.

Seeing this,
the division dissolves.

There is no thinker apart from thought—

only the silent watching
of a movement
that ends
when it is fully seen.

***

Thought arises like a ripple
on the still surface of the mind.

And almost at once
another voice appears—
the one that judges,
that measures,
that says this should be
and that should not be.

It calls itself the thinker.

The thinker tries to guide thought,
to suppress it,
to reshape it according to its ideals.
It struggles to dominate,
to correct,
to control the wandering movement of the mind.

Thus begins the inner conflict—
one part of the mind
fighting another part of itself.

But if one looks quietly,
without rushing to change anything,
a simple fact begins to reveal itself.

The thinker is not separate.

It too is born of memory,
of past experience,

of the same conditioning
that gives birth to thought.

Thought creates the thinker
and then places him on a throne
to rule over itself.

Seeing this illusion
the division fades away.

There is no longer a controller
and the controlled,
no observer standing apart
from what is observed.

There is only the movement of thought
seen clearly,
without judgment.

And in that clear seeing
conflict ends,

and the mind
becomes quietly whole.

*****

# Feelings Are Your Thoughts

We usually believe that feelings are spontaneous, pure, and independent—something that happens to us. Thought, we assume, comes later to explain or justify them. But is that actually so?

Look closely.

A feeling does not arise in a vacuum. It is born out of memory, experience, association. You feel hurt—why? Because an image you hold about yourself has been touched. You feel fear—because thought projects a future based on past experience. You feel pleasure—because thought remembers a sensation and demands its repetition.

So, the feeling is not separate from thought; it is thought given sensation.

Thought says, "I was insulted."
That statement is memory.
The feeling of hurt follows that memory.

Thought says, "I may lose."
That projection creates fear.

Thought says, "That was enjoyable."
The remembrance sustains pleasure.

Without the word, the image, the remembrance—what is the feeling?

We tend to divide ourselves: "These are my thoughts, and these are my feelings."

But this division is artificial. Thought is not merely verbal; it is sensory, emotional, reactive. Feeling is thought moving at a deeper, faster level.

This is why trying to control feelings is futile. You say, “I must not feel angry.” That very resistance is another thought generating conflict, and conflict breeds more feeling.

When you observe anger without naming it, without justifying or condemning it, you begin to see that anger is the movement of thought itself—conditioned, mechanical, repetitive.

The animal reacts instinctively and the reaction ends.
Man reacts psychologically and carries the reaction forward in thought.

That carrying forward is feeling prolonged.

So, long as thought records, nourishes, and revisits experience, feeling continues as suffering or pleasure. This is why memory is the soil in which feeling grows.

Now, this does not mean one must suppress feelings or deny them. On the contrary, suppression strengthens thought. What is needed is choiceless awareness—to watch the whole movement without interference.

When a feeling arises and it is seen completely, without naming, without escape, without the observer standing apart from it—then something extraordinary happens.

The feeling dissipates.

Not because it was controlled, but because thought did not continue it.

So, feelings are your thoughts—not as a theory, but as a living fact.
And when thought understands itself, not intellectually but actually, then feeling no longer tyrannizes the mind.

In that understanding, there is a silence in which feeling is no longer separate, no longer accumulated, no longer a burden.

And only in that silence is there freedom—not from feeling, but from the continuity of suffering.

***

**Questioner:**
You say that feelings are your thoughts. That seems difficult to accept. Feelings appear immediate, alive, and spontaneous, whereas thought seems deliberate and verbal.

**Speaker:**
That is how we usually divide them. But instead of dividing, let us observe. When you say, "I feel hurt," what has actually happened?

**Questioner:**
Someone has said something unpleasant, and immediately there is pain.

**Speaker:**
Is it really immediate? The words spoken are sounds. Those sounds touch an image you have about yourself. That image is memory. Memory is thought. Without that image, would there be psychological hurt?

**Questioner:**

So, are you saying that without thought there would be no feeling?

**Speaker:**
There would be sensation, but not psychological feeling. Sensation is natural. But when thought identifies with sensation, when it says, “This happened to me,” sensation becomes feeling.

**Questioner:**
But feelings feel so powerful, so overwhelming. Thought seems secondary.

**Speaker:**
Thought is operating very quickly. Thought is not only words. It is memory, association, image, experience. When sensation is recorded by memory, it becomes a feeling that continues.

**Questioner:**
Can you explain that with pleasure?

**Speaker:**
At the moment of pleasure, there is sensation. But later thought says, “That was pleasant; I want it again.” The pleasure continues through remembrance. Without remembrance, pleasure would end as sensation ends.

**Questioner:**
And fear?

**Speaker:**

Fear is clearly the product of thought. Fear is always about what might happen or what has happened. Thought projects the future based on the past, and that projection creates fear.

**Questioner:**
What about sorrow and loneliness?

**Speaker:**
Sorrow continues because thought keeps returning to loss. Loneliness exists because thought compares what is with what should be. Thought sustains both.

**Questioner:**
So, feelings are not independent at all?

**Speaker:**
No. We imagine they are independent because we have separated thought from feeling. In reality, they are one movement. Feeling is thought given emotional energy.

**Questioner:**
Then why do we try to control feelings?

**Speaker:**
Because we believe the controller is separate from the feeling. But the controller is also thought. So thought is trying to control itself, which creates conflict.

**Questioner:**
Then what should one do when a strong feeling arises?

**Speaker:**

Do not control, suppress, or justify. Observe. Watch the feeling as it arises, without naming it, without condemning it.

**Questioner:**
But naming happens automatically.

**Speaker:**
Yes, because the mind is conditioned. But when you see that naming is thought, that seeing itself brings attention.

**Questioner:**
What happens when there is such attention?

**Speaker:**
You see that there is no separate observer experiencing the feeling. There is only the movement of thought as feeling.

**Questioner:**
And when that is seen?

**Speaker:**
Thought does not continue the feeling. The feeling ends naturally, as sensation ends. Suffering exists not in the moment, but in the continuation through memory.

**Questioner:**
So, freedom is not freedom from feeling, but freedom from its continuity?

**Speaker:**
Exactly. When there is awareness without recording, feeling arises and ends. It does not become a burden.

**Questioner:**
This requires great effort.

**Speaker:**
Not effort, but attention. Effort implies conflict. Attention is effortless seeing.

**Questioner:**
And in that attention?

**Speaker:**
There is no division between thinker and feeling. And where there is no division, there is no conflict.

**Questioner:**
So, when you say “feelings are your thoughts,” it is not an idea.

**Speaker:**
It is a fact to be discovered directly. And in that discovery, the mind becomes quiet, not through control, but through understanding.

That quietness is not emptiness. It is clarity. And in that clarity, psychological suffering comes to an end.

*****

# The Ending of Thought and the Birth of Innocence

Education, civilization, culture, religion, family, and the daily repetition of existence—these have all left their marks upon the mind. The mind is no longer fresh; it is burdened, conditioned, shaped by countless influences. It carries impressions, memories, hurts, beliefs, and fears. In this accumulation, it loses its innocence.

Let us understand what is meant by innocence.

Innocence is not ignorance. It is not a state of not knowing. On the contrary, it is a mind that is free from the past as a burden. It is a mind that is fresh, young, alive—not in age, but in quality. Such a mind can look at life without distortion, without the residue of yesterday. It meets each moment as though it were entirely new.

But our minds are not like that.

They are "spotted," stained by experience, by knowledge, by the pressures of society. And society is not something separate from us. Society is what we are—our ambitions, our fears, our beliefs, our divisions. To say, "society has corrupted me," is to forget that we are part of that very structure. We have built it, and it has shaped us in return.

So, the question arises: can this mind—so heavily conditioned—be made fresh? Not gradually, not through time, but immediately?

Because time, as we use it psychologically, only prolongs the problem. We say, “I will change,” “I will become better,” “I will gradually free myself.” But this gradual process is still within the field of conditioning. It is the same mind trying to transform itself over time—and therefore it remains what it is.

There is a sense of urgency in this.

One sees the disorder, the boredom, the endless repetition of pleasure and pain, the ache of existence. And one asks: must this go on endlessly? Or can there be a radical ending to it now?

This “now” is not a matter of impatience or desire for quick results. It is the perception that truth is always immediate. It is not in the future.

So, what is it that prevents the mind from being fresh?

It is thought.

Thought is the response of memory. It is the movement of the past, shaped by experience, knowledge, and conditioning. Thought has its place—technically, functionally—but psychologically, it creates continuity of the self. It sustains the “me” with its fears, desires, and conflicts.

Every reaction, every judgment, every comparison is part of this movement of thought.

So long as thought is operating in this psychological field,

the mind cannot be innocent. It is always old, always conditioned, always responding from the past.

Then the crucial question is: can thought come to an end—not through suppression, not through control, not through any form of escape, but naturally, sanely, rationally?

If you try to stop thought, that very effort is still thought. If you discipline the mind to be quiet, the quietness is artificial, cultivated, and therefore not real.

But if you observe the movement of thought—watch it without choice, without interference—then something entirely different takes place.

You begin to see that thought is limited. However vast it may appear, it is always the product of the past. It can never touch the new. It can never be free.

When this is seen clearly—not as an idea, but as a fact—then thought finds its right place. It operates where necessary, but it no longer dominates the mind.

In that understanding, thought naturally comes to an end in the psychological sense.

And in that ending, there is a profound transformation.

The unconscious, with its hidden layers of fear and memory, loses its significance. Time, as psychological becoming, comes to an end. Death is no longer something separate, something to be feared in the future.

Then there is a state in which dying and living are not separate movements.

Each moment is a dying to the past, and therefore a living in the present.

This is innocence.

An innocent mind is not burdened by yesterday. It does not carry over hurts, pleasures, or images. It is always fresh, always new.

Such a mind alone can meet life wholly.

And perhaps only such a mind can understand what it means to live without conflict, without fear—completely, deeply, and freely

***

**Questioner:**
Sir, you say that education, culture, religion, family, and the whole movement of society have "spotted" the mind, have made it no longer innocent. Is it inevitable that the mind becomes corrupted in this way?

**Speaker:**
Let us first understand what we mean by corruption and innocence. The mind, from childhood, is conditioned—through education, through influence, through fear, reward, punishment, imitation. It gathers impressions, experiences, knowledge. All this leaves marks. These marks shape perception. So, the mind is no longer fresh; it is burdened with the past.

Now, innocence is not ignorance. It is not a state of not knowing. Innocence is a mind that is free from the burden of the past—free to look, to observe, without distortion.

**Questioner:**
But is it possible for the mind, which has been so conditioned, to become innocent again?

**Speaker:**
If you say "again," you are thinking in terms of time—of returning to a previous state. That is not the question. The question is: can the mind be fresh now? Not yesterday, not tomorrow, but now.

**Questioner:**
You also said there is no time—that one must act immediately. Why this urgency?

**Speaker:**
Because time, as we use it psychologically, is an illusion. You say, "I will change," "I will become free," "I will gradually cleanse the mind." But who is the entity that will change? Is it not the same conditioned mind projecting itself into the future?

So, time becomes a means of postponement.

Meanwhile, the mind continues in its patterns—conflict, boredom, sorrow, repetition. You see this, don't you? The endless cycle of pleasure and pain, hope and frustration.

**Questioner:**
Yes, it feels like a continuous burden.

**Speaker:**
And you say, “I will deal with it tomorrow.” But tomorrow is born of today. If there is no radical change now, there will be no change at all.

That is why there is immediacy—not as a demand, but as a fact.

**Questioner:**
You say the mind is corrupted by society, but also that society is not separate from us. Could you explain that?

**Speaker:**
Society is the outward expression of our inward state. It is built from our ambitions, our fears, our desires, our divisions. You and I, with our conditioning, create society. And then society, in turn, conditions us.

So, there is no separation.

To blame society is to avoid responsibility. You are society. The disorder in the world is the disorder in the human mind.

**Questioner:**
Then how is the mind to be made fresh? You say it must be “wiped out,” but that sounds rather extreme.

**Speaker:**
It is extreme only if you are attached to what is. But if you see the truth—that the mind is burdened, repetitive, caught in suffering—then you naturally ask whether it can end.

“Wiping out” does not mean destruction in the physical sense. It means ending the psychological accumulation—the

residues of experience, the images, the hurts, the fears that the mind carries.

The question is: can this ending take place immediately?

**Questioner:**
I don't see how. The mind is full of memories. How can they just end?

**Speaker:**
We are not talking about factual memory—how to speak a language, how to do your work. That is necessary. We are talking about psychological memory—the accumulation of hurts, pleasures, images about oneself and others.

These are sustained by thought.

So, we must understand thought.

**Questioner:**
You say thought must come to an end. But thought seems necessary. Without thought, how can one function?

**Speaker:**
Again, we must be clear. Thought has its place. It is necessary in the practical field—technology, communication, daily tasks.

But psychologically, thought creates the "me"—the center that says, "I am hurt," "I must become," "I fear," "I desire." This center is built from memory, from past experience.

Thought sustains this center through constant movement.

So long as this movement continues, the mind is never fresh. It is always old, always conditioned.

**Questioner:**
Then how does thought come to an end?

**Speaker:**
Not through effort. Not through discipline. Not through any method.

If you try to stop thought, the very effort is still thought.

But if you observe thought—watch it as it arises, as it moves, without interference—then you begin to see its whole structure.

You see that thought is always old. It is always the response of memory. It can never be new.

**Questioner:**
Seeing that, what happens?

**Speaker:**
When you see something clearly, completely, there is no need for effort. The seeing itself is the ending.

If you see a danger clearly, you do not argue about it—you act.

Similarly, when you see the limitation of thought—not intellectually, but actually—thought naturally falls into its right place.

**Questioner:**
Does that mean thought stops completely?

**Speaker:**
In the psychological sense, yes. It operates when needed, but it does not continue as a constant chatter, creating the self.

In that silence, the mind is no longer burdened by the past.

**Questioner:**
And what is the state of such a mind?

**Speaker:**
It is innocent.

Not cultivated innocence, not something achieved—but a natural state of freshness. A mind that does not carry over yesterday into today. A mind that meets each moment anew.

**Questioner:**
You also said that when thought ends, the unconscious, death, and time come to an end. That seems very profound. Could you explain?

**Speaker:**
The unconscious is part of the same movement of memory, hidden or revealed. When the whole structure of thought is understood, there is no division between conscious and unconscious.

Time, as psychological becoming—the movement from "what is" to "what should be"—ends when thought ends.

And death, which we fear as something in the future, is actually the ending of the known.

If you are ending the known from moment to moment—dying to the past—then death is not separate from living.

**Questioner:**
Are you saying that living and dying are the same?

**Speaker:**
When there is no accumulation, no carrying over, each moment is fresh. Each moment is a dying to what has been, and therefore a living in what is.

Then there is no fear of death, because there is no continuity of the “me” that seeks permanence.

**Questioner:**
This seems very difficult to live.

**Speaker:**
It is difficult only if you approach it as something to be achieved.

But if you simply observe—your thoughts, your reactions, your daily life—without choice, without judgment, then this understanding begins.

And in that understanding, there is a natural ending.

**Questioner:**
So the key is observation?

**Speaker:**
Observation without the observer.

To see without the past interfering. To look without naming, without judging.

In that pure observation, thought has no place.

And where thought is not, there is a different quality of mind—silent, vast, and innocent.

**Questioner:**
And that is meditation?

**Speaker:**
That is meditation.

Not something practiced, not something cultivated—but the natural state of a mind that is free.

A mind that is always fresh, always new.

A mind that is living—and dying—each moment.

*****

# When Thought Moves, Sorrow Begins

Any movement of thought inevitably gives rise to comparison.
The moment thought says “I am” or “I should be”, it has already divided life into what is and what should be. In that division lies comparison, and from comparison springs fear.

Thought measures:
I am better than another,
I am worse than another,
I was happier yesterday,
I may lose tomorrow.

This measuring movement is comparison, and comparison is the root of jealousy. Jealousy is not separate from fear; it is fear—fear of being nothing, fear of being left behind, fear of not becoming.

Where there is becoming, there is sorrow.

Thought is always operating in time—past and future. It carries memory, experience, hurt, pleasure. When this memory moves as thought, it seeks continuity, security, permanence. But life is impermanent. In resisting this fact, thought creates conflict. That conflict is sorrow.

Observe carefully:
Fear is not something that comes later.
Jealousy is not an accident.
Sorrow is not caused by circumstances alone.

They all arise simultaneously with the movement of thought that says, “I am separate.”

When thought compares, it fragments.
When it fragments, it breeds conflict.
When there is conflict, there is pain.

This is not a philosophy. It is a fact to be seen.

If you watch thought as it arises—without condemning it, without justifying it—you will see how swiftly it moves into judgment, measurement, naming. In that very watching, there is no center from which thought operates. And when there is no center, thought loses its dominance.

Then comparison ends—not because you have suppressed it, but because the observer is no longer separate from what is observed.

Where comparison ends, fear has no ground.
Where fear ends, jealousy withers.
And where sorrow is not carried forward by thought, there is a silence that is not cultivated.

That silence is not the result of effort.
It comes when thought understands its own limitation.

In that understanding, there is freedom.

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**Questioner:**
You say that any movement of thought gives rise to comparison, fear, jealousy, sorrow. That seems too sweeping. Surely thought is necessary—without it we cannot live.

**Responder:**

We are not denying the practical necessity of thought. Thought has its rightful place in matters of technique, language, memory, and daily functioning. The issue is not practical thought, but psychological thought—thought that creates an image of oneself and seeks continuity in time.

**Questioner:**
What do you mean by psychological thought?

**Responder:**
Thought that says, "I am this," "I was that," "I should become something else." This thought is always comparing—what I am compared to what I should be, what I have compared to what another has. In that comparison lies the seed of disorder.

**Questioner:**
Is comparison really so harmful? It seems natural.

**Responder:**
Natural, perhaps, because it is habitual. But is it inevitable? Observe what happens when you compare yourself with another—more successful, more intelligent, more peaceful. Immediately there is a sense of insufficiency. That sense is fear. And from fear arises jealousy, ambition, imitation.

**Questioner:**
So, comparison creates fear?

**Responder:**
Comparison is fear. The fear of not being enough, the fear of being left behind, the fear of being nobody. Thought sustains this fear by projecting an image of what one should become.

**Questioner:**
And sorrow—how does that enter?

**Responder:**
Sorrow is the continuation of conflict in time. Thought remembers hurt, loss, failure, pleasure, and carries them forward. It resists what is and clings to what was or what might be. That resistance is sorrow.

**Questioner:**
Are you saying sorrow is not caused by events—by loss, death, failure?

**Responder:**
Events happen. Loss happens. Death happens. But sorrow is not merely the event; it is thought saying, "This should not have happened to me," and then holding onto the memory. Without that movement of thought, there is pain perhaps, but not sorrow as a psychological burden.

**Questioner:**
This is difficult to accept. Are you saying one should not grieve?

**Responder:**
We are not talking about suppressing feeling. On the contrary, suppression is another movement of thought. We are asking whether thought can stop interfering with feeling—whether it can stop naming, judging, prolonging.

**Questioner:**
Can thought really stop? That sounds impossible.

**Responder:**
Thought cannot stop itself by will. Any attempt to stop thought is still thought. But when thought is seen, deeply and directly, in its movement—without choice, without motive—then it naturally becomes quiet.

**Questioner:**
What do you mean by "seen"?

**Responder:**
To observe thought as it arises. Not as my thought, not as something to be controlled, but as a movement—like watching a river flow. In that observation, there is no observer separate from the observed.

**Questioner:**
Why is that important?

**Responder:**
Because the observer is thought. The observer is the accumulation of memory, experience, knowledge. When the observer tries to observe, there is division. But when there is observation without an observer, thought loses its center.

**Questioner:**
And without a center?

**Responder:**
Without a center, there is no comparison. Without comparison, fear has no soil in which to grow. Without fear, jealousy fades. And sorrow, which depends on continuity in time, naturally comes to an end.

**Questioner:**
This sounds like a state to be achieved.

**Responder:**
That is the danger. The moment you try to achieve it, you are back in becoming, back in comparison. Truth is not something to be achieved. It is something to be seen now.

**Questioner:**
So, the key is awareness?

**Responder:**
Not awareness as a practice, not awareness as discipline. But simple, choiceless awareness—watching what is happening inwardly, without naming it good or bad.

**Questioner:**
And in that watching?

**Responder:**
In that watching, thought understands its own limitation. It sees that it cannot solve psychological suffering. That understanding is intelligence.

**Questioner:**
Is that intelligence different from knowledge?

**Responder:**
Entirely different. Knowledge is accumulated memory. Intelligence is perception without accumulation. Intelligence can use knowledge, but knowledge cannot produce intelligence.

**Questioner:**
And when intelligence operates?

**Responder:**
Then life is no longer lived through comparison. There is action without conflict, relationship without image, and a silence that is not cultivated.

**Questioner:**
Is that silence freedom?

**Responder:**
Freedom is not in silence. Freedom is from the known—from the tyranny of thought when it strays into the psychological realm. In that freedom, silence naturally is.

**Questioner:**
And sorrow?

**Responder:**
Where thought does not carry itself forward as "me," sorrow has no continuity. It ends—not tomorrow, not gradually—but now.

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# When Thought Sustains life -and when it destroys It.

Life, human life, survives through technological thought,
and dies through psychological thought.

Technological thought has its right place.
It is the movement of knowledge needed to build a bridge,
to heal a broken bone,
to cultivate food,
to communicate across distances.
It is functional, limited, factual.
Without it, physical survival would be impossible.

But when this same movement of thought turns inward,
when it seeks to define what I am,
what I should become,
what I must achieve psychologically,
then it becomes destructive.

Psychological thought is time-bound.
It is the movement of yesterday projecting itself into tomorrow,
calling that projection hope, fear, ambition, identity.
It creates the "me" as a center—
a bundle of memories, wounds, beliefs, conclusions—
and then spends a lifetime protecting, enlarging, defending that image.

In this movement, life withers.

For psychological thought does not see what is;
it interprets, judges, compares, and escapes.
It never meets the present fact directly.
It meets only its own image of the fact.

Thus human beings, though surrounded by extraordinary technology,
live inwardly in conflict, contradiction, and sorrow.
The very tool that helps them survive outwardly
becomes the poison inwardly.

Psychological thought divides—
observer and observed,
thinker and thought,
“me” and “you,”
nation against nation, belief against belief.
From this division arise fear, violence, loneliness, and despair.
And yet we keep trusting the same movement of thought
to resolve the problems, it has created.

Krishnamurti pointed out something profoundly simple:
thought can never be free of itself.
Therefore, psychological freedom cannot come through thinking,
through methods, disciplines, or ideals.

Life begins to flower only when psychological thought is seen as it is—
not condemned, not justified, not modified,
but observed without choice.

In that observation,

there is no controller,
no effort to change,
no direction imposed.
There is only awareness.

And in that awareness, psychological thought naturally quietens—
not through suppression,
but because it has no further role to play.

Then technological thought remains where it belongs:
in the field of function.
And inwardly, the mind becomes silent, clear, and alive.

In that silence,
life is no longer lived through the image of the self.
It is lived directly.

Only then does human life truly survive—
not merely biologically or technologically,
but in depth, in beauty, in intelligence.

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**Questioner:**
You say that human life survives through technological thought but dies through psychological thought. That sounds rather extreme. Can thought both sustain and destroy life?

**Speaker:**
It is not extreme if one observes it directly. Thought has different fields. Confusion arises when we do not see its limits.

**Questioner:**
What do you mean by different fields?

**Speaker:**
There is thought that deals with practical necessity—how to build, measure, calculate, repair, operate. Without that movement, we could not live physically. Roads, medicine, communication, shelter—these require accumulated knowledge.

**Questioner:**
That is obvious.

**Speaker:**
Yes, but the obvious is often ignored. That thought is technological. It is precise, objective, limited. It knows where it begins and where it ends.

**Questioner:**
And psychological thought?

**Speaker:**
Psychological thought is the same movement of memory, but turned inward. Instead of asking how to build a bridge, it asks who am I, what should I become, how can I be secure, important, fulfilled.

**Questioner:**
Is that wrong? Surely one must understand oneself.

**Speaker:**

Understanding oneself is essential. But psychological thought does not understand—it concludes. It builds images.

**Questioner:**
Images of what?

**Speaker:**
Images of oneself, of others, of life. “I am this kind of person.” “You are like that.” “Life should be this way.” These images are made of memory, pleasure, hurt, and fear.

**Questioner:**
But without images, how can we function in relationship?

**Speaker:**
Do you function with a living human being, or with the image you have formed about that human being?

**Questioner:**
Mostly with the image, I suppose.

**Speaker:**
Then relationship is already distorted. Two images are interacting, not two living beings. That distortion is the beginning of psychological death.

**Questioner:**
Death is a strong word.

**Speaker:**
Is it not a form of death when sensitivity is lost? When perception is dulled by conclusions? When one no longer sees freshly but only recognizes?

**Questioner:**
So psychological thought dulls perception?

**Speaker:**
Completely. It never looks; it only interprets. It never listens; it compares. It never meets the present; it brings the past to it.

**Questioner:**
Yet psychological thought seems unavoidable. It happens automatically.

**Speaker:**
So does breathing. But we are not asking how to stop thought. We are asking whether thought has the capacity to understand itself.

**Questioner:**
Can it?

**Speaker:**
Thought can describe itself, analyze itself, judge itself—but that is still thought. It is like a shadow trying to grasp itself.

**Questioner:**
Then how does one see psychological thought?

**Speaker:**
Not through another thought. Through observation.

**Questioner:**
What kind of observation?

**Speaker:**
Observation without a motive. Without wanting to change, control, or become something else.

**Questioner:**
Is that possible?

**Speaker:**
Ask yourself. When you watch a sunset, do you try to change it? Or do you simply look?

**Questioner:**
I simply look.

**Speaker:**
That quality of looking—without interference—is awareness.

**Questioner:**
And awareness ends psychological thought?

**Speaker:**
No. Awareness does not do anything. It is not a method. But in awareness, psychological thought reveals its whole structure—its fear, its dependency on time, its endless becoming.

**Questioner:**
And seeing that structure changes it?

**Speaker:**
Seeing is the change. Not gradually, not tomorrow—now.

**Questioner:**
Then what happens to technological thought?

**Speaker:**
It remains untouched. It functions where it is needed. You still use knowledge, memory, skill—but only in the outer world.

**Questioner:**
And inwardly?

**Speaker:**
Inwardly, there is silence. Not cultivated silence. Not imposed quietness. But the natural stillness that comes when the false is seen as false.

**Questioner:**
In that silence, is there a sense of self?

**Speaker:**
Find out. Do not accept my words.

**Questioner:**
If there is no self, how does one live?

**Speaker:**
That question comes from fear. Life has been living long before the “me” appeared. The river does not ask how to flow.

**Questioner:**
So psychological thought kills life by dividing it?

**Speaker:**
Yes. It divides observer and observed, thinker and thought, me and the world. In that division is conflict. And conflict is the slow death of intelligence.

**Questioner:**
And technological thought?

**Speaker:**
It does not divide inwardly. It is a tool. Used rightly, it supports life. Used inwardly, it destroys it.

**Questioner:**
Then the crisis of humanity is not technological, but psychological?

**Speaker:**
Exactly. Our machines are astonishing. Our minds are primitive.

**Questioner:**
Is there hope for change?

**Speaker:**
Hope is another projection of thought. But there is perception. And perception is immediate.

**Questioner:**
So, the ending of psychological thought is not an achievement?

**Speaker:**

It is not something you reach. It happens when you stop moving away from what is.

**Questioner:**
And what is?

**Speaker:**
This moment. This breath. This seeing.

(Silence)

**Speaker:**
In that silence, life is no longer mediated by thought.
It lives itself.

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Thought builds the road,
counts the pulse,
sets the bone,
lights the night.

Without it,
the body would not survive
a single winter.

But the same thought
turns inward
and asks,
Who am I?

In that question

begins division.

Memory answers.
Experience interrupts.
Fear edits the reply.

And slowly,
an image is born—
fragile, demanding protection,
hungry for permanence
in a world that moves.

This image
calls itself me.

From then on,
life is no longer lived—
it is managed,
explained,
defended.

Yesterday walks into today
wearing the name hope.
Tomorrow presses upon now
disguised as becoming.

Thus, thought stretches time
where only this moment exists.

Technology saves the body.
Psychological thought
bleeds the mind.

It divides
what was never separate—
observer and observed,
thinker and thought,
you and me.

In this division
conflict finds shelter.
In conflict
sensitivity withers.

Yet life is patient.

It waits
in the pause between thoughts,
in the breath before naming,
in the seeing that does not conclude.

Look—
fear without escape.
Desire without direction.
Thought without movement.

In that stillness
nothing is corrected,
nothing achieved.

But something ends.

The image fades.
Time loosens its grip.
Silence stands
without being invited.

Then thought returns
to its rightful place—
a tool,
not a tyrant.

And life,
no longer interpreted,
no longer postponed,
moves freely—

not as your life,
not as my life,
but as life itself
living.

*****

# How Thought Creates Disorder

Disorder never exists in the universe. This is not a comforting belief nor a philosophical conclusion; it is a fact that can be observed directly if one looks without prejudice. The movement of the stars, the rhythm of seasons, the birth and death of living beings, the endless renewal of nature—none of this shows confusion. There is an extraordinary precision, an intrinsic harmony, which is not designed, not controlled, and not corrected. It has no visible beginning and no imaginable end.

Order is inherent in life itself.

If this is so, then one must ask: where does disorder arise? Why does the human mind speak endlessly of chaos, meaninglessness, violence, and fragmentation?

Disorder arises not in life, but in the mind that looks at life.

The human mind is conditioned to think in fragments. From childhood it is trained to divide: inner and outer, sacred and profane, observer and observed, what is and what should be. This habit of division is accepted as intelligence, but it is precisely this division that generates conflict. And conflict is disorder.

Thought, by its very nature, is limited. It is born of memory, experience, and knowledge—all of which belong to the past. Thought can operate efficiently in the practical world: in language, technology, planning, and daily functioning. There it has its rightful place. But when thought moves into the

psychological field—when it tries to understand life as a whole, truth, love, death, or the sacred—it inevitably distorts what it touches.

Life is living, moving, immeasurable. Thought is mechanical and repetitive. When the mechanical tries to grasp the immeasurable, fragmentation is inevitable.

Thought divides the thinker from the thought, the observer from the observed. It says, "I am afraid," and thereby creates a separate entity who tries to escape fear, control it, or overcome it. In this division, struggle begins. The struggle between opposites—fear and courage, desire and restraint, order and disorder—is the very essence of confusion.

Thus, disorder is not something that exists independently. It is created the moment thought divides what is whole.

Having created disorder inwardly, the mind then projects it outward. It looks at the world—at society, relationships, politics—and calls it chaotic. But society is the extension of the human mind. A fragmented mind inevitably produces a fragmented world. Nature itself remains untouched by this confusion.

One must see this clearly: disorder is not in life; disorder is the interpretation of life through fragmented thought.

The moment this is seen—not intellectually, not as a theory, but as a living fact—the whole movement of disorder begins to end. Not gradually, not through effort, not through discipline, but instantly. For when the mind sees the source of disorder, it no longer seeks to correct symptoms.

Thought cannot put itself in order by further thinking. Any attempt to do so only adds another layer of control, another division. Order comes only when thought understands its own limitation and falls silent in areas where it has no validity.

This silence is not enforced. It is not cultivated. It comes naturally when observation is complete. In that silence there is no centre, no observer standing apart from life. There is only perception.

In such perception, the idea of disorder has no meaning. Not because life has been explained, but because life is no longer fragmented by interpretation. The mind is no longer separate from the movement it observes.

Then one does not say that life is God, nor deny it. Naming ceases. What remains is a direct communion with what is—whole, timeless, and orderly beyond all human measurement.

This is not a conclusion to be carried forward. It is something to be seen anew each moment. For the moment thought again assumes authority where it does not belong, disorder returns. And the moment thought is quiet, life reveals its own intelligence.

That intelligence has never been disordered.
Only the mind was.

***

**Questioner:**

You say disorder never exists in the universe and that thought creates disorder. That seems a very strong statement. Can we look at it carefully?

**Speaker:**
We must look at it very carefully, otherwise it becomes another belief. Let us begin by observing the universe as it is. The movement of the stars, the seasons, birth and death, growth and decay—do you see confusion there?

**Questioner:**
No. There appears to be a remarkable order, even though we may not fully understand it.

**Speaker:**
Exactly. Order does not mean something planned or controlled. It means a harmony that is intrinsic. Nature does not struggle to be orderly. It is order.

**Questioner:**
Then where does disorder come from?

**Speaker:**
From the human mind. From thought. The mind looks at life through conditioning, through memory, through division, and then calls life disordered.

**Questioner:**
Are you saying disorder is not in life, but in perception?

**Speaker:**

Not perception itself, but thought's interpretation of perception. Thought is always fragmentary. It operates through the past. Whatever it touches, it divides.

**Questioner:**
Why does division create disorder?

**Speaker:**
Because life is whole. Thought can only deal with parts. When the part tries to comprehend the whole, contradiction begins. And contradiction is disorder.

**Questioner:**
But thought is necessary, is it not?

**Speaker:**
Of course. Thought is necessary in practical matters—language, technology, daily functioning. There it is efficient and orderly. But when thought enters the psychological field—trying to understand life, truth, love, death—it creates confusion.

**Questioner:**
Why does it create confusion there?

**Speaker:**
Because life is living and immeasurable, while thought is mechanical and limited. Thought freezes life into ideas and then struggles with those ideas.

**Questioner:**
Is this why thought divides the thinker and the thought?

**Speaker:**
Yes. Thought creates the observer and the observed. “I am afraid,” and then the ‘I’ tries to escape fear, control it, overcome it. This division produces conflict. Conflict is disorder.

**Questioner:**
So, disorder begins with this division?

**Speaker:**
Division is disorder. Where there is division, there must be struggle—between what is and what should be, between the actual and the ideal.

**Questioner:**
And then the mind projects this disorder outward?

**Speaker:**
Exactly. The mind, being inwardly fragmented, looks at the world and calls it chaotic. Society reflects the human mind. Nature itself remains orderly.

**Questioner:**
Then disorder exists only as long as thought dominates psychologically?

**Speaker:**
Yes. Psychological disorder exists as long as thought assumes authority where it has no intelligence.

**Questioner:**
Can thought put itself in order?

**Speaker:**
No. Thought trying to correct itself is still thought. Order comes only when thought understands its own limitation.

**Questioner:**
How does that understanding come?

**Speaker:**
Through observation without interference. Watching thought operate—its naming, judging, dividing—without condemning or justifying it.

**Questioner:**
Is such observation also thought?

**Speaker:**
No. Observation without choice is attention. In that attention, thought naturally becomes quiet.

**Questioner:**
And when thought is quiet?

**Speaker:**
Disorder ends. Not because order has been imposed, but because the source of disorder has ceased.

**Questioner:**
What remains then?

**Speaker:**
Life as it is—undivided, unnamed, whole. Not interpreted, not measured.

**Questioner:**

Is this what people call God?

**Speaker:**
The word is irrelevant. Naming brings thought back. What matters is that when the mind is silent, there is no separation between oneself and life.

**Questioner:**
So, the real revolution is not in changing the universe, but in understanding thought?

**Speaker:**
There is no other revolution. When thought understands itself and falls silent where it must, life reveals its own intelligence. And in that intelligence, there is no disorder.

***

The stars do not argue
about their direction.
The river does not question
its flow.
Birth and death
do not consult belief.

Life moves
without hesitation,
without apology,
renewing itself
in a rhythm
older than time.

Where then is disorder?

It appears
when thought enters
with its measurements,
its divisions,
its insistence on meaning.

Thought breaks the whole
into fragments
and calls the breaking
understanding.

“I am here,” it says,
“and life is there.”
Between the two
it builds fear,
conflict,
and names the distance
disorder.

But life was never broken.
Only the gaze was.

When thought is quiet—
not subdued,
not refined,
but seen—
the fragments fall away.

No order is created.
None is imposed.
Order reveals itself
because nothing
stands against it.

Then the mind does not say
life is sacred
or life is profane.
It does not name God
or deny it.

It simply sees.

And in that seeing
there is no centre,
no shadow,
no disorder.

Only the vast movement
of life
as it has always been—
whole,
silent,
and immeasurably intelligent.

*****

# The Devil of Becoming

Man carries within himself a strange contradiction.
On one hand he is endlessly striving—wanting to become something: more successful, more powerful, more virtuous, more enlightened. And on the other hand, while this movement of becoming continues within him, he kneels down and prays to God for peace, goodness, and blessing.

But do you see the contradiction?

The mind that is always becoming is never at peace. Becoming implies comparison, ambition, fear of failure, and the constant measurement of oneself against another or against an ideal. In that movement there is conflict, struggle, and subtle violence.

Yet the same mind that is caught in this struggle seeks comfort in prayer. It asks God to give it peace, happiness, and protection.

Is that not rather strange?

It is like keeping a fire burning inside the house and then praying for coolness.

The fire is the movement of becoming—the desire to be something other than what one is. As long as that movement exists, the mind is divided: between what it is and what it hopes to become.

This division is the root of conflict.

So, the real question is not whether God answers prayer or whether prayer brings comfort. The real question is: Can the mind see the truth of becoming?

When the mind sees clearly that this endless striving to become—psychologically—is the source of disorder, then the movement of becoming naturally comes to an end. Not through suppression, not through discipline, but through understanding.

And when the devil of becoming is absent, something entirely different comes into being.

Then the mind is no longer separate from life. It is no longer struggling to achieve, to arrive, to become.

In that silence there is an extraordinary sense of wholeness.

You may call it God, if you like.
Or you may call it the universe, the cosmos, the immeasurable.

The word does not matter.

What matters is that when the self with its endless becoming is absent, there is no longer a separate observer trying to reach the sacred.

There is only the sacred.

The mind is no longer praying to the universe.

It is part of that vast movement itself.

***

**Student:**
Sir, people pray to God every day—for peace, for happiness, for protection. Is there anything wrong in that?

**Teacher:**
Let us look at it carefully. When you pray, what is actually taking place in the mind?

**Student:**
I suppose the mind is asking for help—from something greater than itself.

**Teacher:**
Yes. But the mind that asks—what is its condition? Is it quiet, free, whole? Or is it troubled, ambitious, fearful?

**Student:**
Mostly troubled, I think. We pray because we want things to become better.

**Teacher:**
Exactly. So, the mind that prays is a mind caught in the movement of becoming—wanting to be better, wanting to succeed, wanting to achieve peace, virtue, or enlightenment.

**Student:**
But is it not natural to want to improve?

**Teacher:**
Outwardly, improvement has its place—learning a skill, building a bridge, curing disease. But inwardly, psychologically, the movement of becoming is quite different.

**Student:**
How so?

**Teacher:**
Psychological becoming means you are constantly moving away from what you are toward an ideal of what you should be. Between the two there is conflict.

You are greedy but you want to become non-greedy.
You are violent but you want to become peaceful.

So, the mind is divided between the fact and the ideal.

**Student:**
Yes, I see that conflict.

**Teacher:**
And while this conflict continues within you, you pray to God for peace, for goodness, for grace.

Do you see the contradiction?

**Student:**
You mean we keep the conflict alive and then ask God to remove its consequences?

**Teacher:**
Precisely. It is like keeping a poisonous snake in your room and then praying for safety.

**Student:**
Then what should one do?

**Teacher:**
Again, you ask what should be done. That question itself belongs to the same movement of becoming.

Instead, ask a different question: Can the mind see the whole movement of becoming?

**Student:**
See it without trying to change it?

**Teacher:**
Exactly. See how the mind is always comparing, always measuring itself against another, against an idea, against an ideal future.

This measurement is the root of becoming.

**Student:**
If the mind sees this very clearly, what happens?

**Teacher:**
When the truth of it is seen completely, the movement of becoming naturally comes to an end.

Not because you force it to end, but because you understand its falseness.

**Student:**
And when becoming ends?

**Teacher:**
Then the mind is no longer divided. It is no longer struggling to become something.

In that silence there is an extraordinary vastness.

You may call it God, if you like.

Or you may call it the cosmos, the immeasurable, the universe.

The word does not matter.

**Student:**
Why does the word not matter?

**Teacher:**
Because when the “me” with its devil of becoming is absent, there is no longer someone separate praying to the universe.

There is only the vast movement of life itself.

The mind is not asking the sacred for help.

It is part of the sacred.

***

Within the quiet corners of the mind
there lives a subtle devil—
the devil of becoming.

It whispers endlessly:
Become better.
Become wiser.
Become successful.
Become enlightened.

And the mind, listening to this whisper,
begins its restless journey—

climbing, striving, comparing,
measuring itself against another,
against an ideal,
against tomorrow.

Thus, conflict is born.

For what is
is always struggling
to become what should be.

Yet strangely,
while this struggle burns within,
man folds his hands
and prays to God for peace.

He asks for grace,
for goodness,
for freedom from sorrow.

But how can there be peace
while the fire of becoming
is still burning?

It is like keeping a storm
within the house
and praying for silence.

See the truth of it—
not as an idea,
not as a philosophy,
but as a living fact.

The moment the mind sees
the futility of becoming,
the devil loses its ground.

Then striving ends.

Comparison falls away.

The mind no longer chases
an imagined tomorrow.

In that ending
there is a vast stillness.

You may call it God.
Or you may call it the universe,
the immeasurable,
the endless cosmos.

The word matters little.

For when the “me”
with its endless becoming
is absent,

the mind is no longer separate
from the sacred.

It is part
of that boundless movement of life.

*****

# Living Without the Burden of Becoming

To live in the present is not merely to forget the past or to ignore the future.
It is to see the whole movement of time in the mind—the memories that shape us, the hopes that project tomorrow, the beliefs that promise comfort.

The mind is always becoming:
wanting to be this or that,
wanting to achieve,
wanting success,
seeking recognition, respect, and power.

This constant movement of becoming is born of comparison and fear.
It says, “I am this, but I must become that.”

But the moment the mind sees the falseness of this endless pursuit,
when it understands the subtle dishonesty in pretending to be what it is not,
there comes a natural ending of that dishonesty.

One does not violently suppress it,
nor discipline oneself into virtue.
One simply sees.

In that seeing, the whole structure of ambition, belief, and psychological becoming begins to fall away.

Then the mind is no longer moving between past and future.
It is not seeking success, power, or recognition.
It is not building images of what it should be.

Such a mind is completely still—not cultivated stillness, but the stillness that comes when conflict ends.

In that silence there is a quality of attention which is choiceless awareness.

And in that awareness, there is something sacred—
not created by thought,
not born of belief or religion.

It is the immeasurable movement of life itself.

If one wishes, one may call that sacredness God.
But the word is unimportant.

What matters is the mind that is free, silent, and attentive.
In that freedom the sacred is.

***

**Questioner:**
Sir, people often say we must live in the present. But the mind is always carrying the past and moving toward the future. How can one actually live in the present?

**Speaker:**
First, we must see what prevents the mind from being in the present. The mind is the past—memories, experiences,

knowledge. From that past it projects the future as hope, belief, or fear. So, the mind is caught in a movement of time.

**Questioner:**
Is the future then only the continuation of the past?

**Speaker:**
Psychologically, yes. What you hope to become tomorrow is born from what you are today. The mind says, “I am this, but I must become something more.” That is the constant movement of becoming.

**Questioner:**
Becoming successful, respected, powerful?

**Speaker:**
Yes. Wanting to achieve, wanting recognition, wanting to be somebody in society. This pursuit appears noble, but if you observe closely, it is often a subtle form of conflict and comparison.

**Questioner:**
But society encourages ambition. Without ambition, how can one live?

**Speaker:**
We are not discussing technical or practical learning. One must learn a skill to function in the world. But psychologically the mind is always climbing—wanting position, prestige, authority, respect. That inward struggle breeds competition and division.

**Questioner:**

Then must one suppress these desires?

**Speaker:**
Suppression is still part of conflict. When you suppress ambition, you are still concerned with ambition. The important thing is to see the whole movement of it—to observe how the mind is constantly seeking to become something.

**Questioner:**
And what happens when one sees this clearly?

**Speaker:**
In that very seeing there is an ending. Not through effort or discipline, but through understanding. When you see something false completely, it drops away naturally.

**Questioner:**
You once spoke of ending dishonesty. What does that mean?

**Speaker:**
Dishonesty is pretending to be what one is not. The mind creates images of itself— "I am important," "I must succeed," "I must be respected." To see this deception within oneself, without justification or condemnation, is the ending of that dishonesty.

**Questioner:**
And when the mind is no longer pursuing all this becoming?

**Speaker:**
Then the mind is no longer burdened by psychological time. It is not moving from what is toward what should be. It is simply attentive to what is.

**Questioner:**
Is that what you call choiceless awareness?

**Speaker:**
Yes. Awareness without choice, without preference, without the observer trying to control what is seen.

**Questioner:**
And in that state, what takes place?

**Speaker:**
When the mind is completely attentive and quiet—not forced into silence but naturally still—there is a sense of the sacred. Not something invented by thought, not the product of belief.

**Questioner:**
Is that what people call God?

**Speaker:**
One may call it God if one likes. But the word is not the thing. What matters is the mind that is free from the movement of becoming. In that freedom there is an immeasurable sacredness.

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**When Becoming Ends**

The mind has travelled long—
through memory,
through hope,
through the endless corridors of tomorrow.

It has chased success,
gathered respect,
built the fragile throne of power.

And yet, beneath all this movement
there remains a quiet emptiness
that no achievement can fill.

So, the mind begins to observe.

It watches the subtle dishonesty
of pretending to be what it is not,
the constant urge to become
something greater,
something admired,
something secure.

In that watchfulness
there is no condemnation,
no attempt to change what is.

There is only seeing.

And in the clarity of that seeing,
the restless movement of becoming
grows still.

The past loosens its hold,
the future loses its promise,
and the mind stands alone
with what is.

In that silence

there is no seeker,
no belief,
no hope shaping tomorrow.

There is only awareness—
simple, choiceless, whole.

And in that awareness
something immeasurable breathes.

Call it sacred,
call it the unknown,
call it God if you wish—

but the word is small.

For when the mind is utterly quiet,
life itself reveals
its infinite depth.

*****

# The Awakening of the Senses

Human beings have extraordinary senses.

The eyes can perceive subtle shades of color and movement. The ears can detect delicate variations in sound. The skin feels the gentlest touch of wind or warmth. The nose and tongue respond to fragrance and taste.

Yet in most of us these senses are only partially alive.

We see without really seeing.
We hear without truly listening.
We touch the world without deeply feeling it.

Our senses have become dull, limited, and conditioned.

Why has this happened?

For centuries, society and religion have insisted on control. We have been taught that the senses are dangerous, that they lead to temptation, pleasure, and therefore to sin or moral weakness.

So, the instruction has been repeated endlessly:
Control the senses.
Discipline the senses.
Suppress the senses.

From childhood we are conditioned in this direction.

A child is naturally sensitive to the world. He looks with wonder at a leaf, listens to the sound of rain, feels the texture of the earth. His senses are open and alive.

But gradually he is told what to do and what not to do.

“Don’t look at that.”
“Don’t feel that.”
“Control yourself.”

So, a division begins.

On one side there are the senses with their natural vitality.
On the other side there is the controller—the mind that tries to dominate and regulate them.

This division inevitably produces conflict.

The controller says, “I must not feel this.”
But the senses continue to respond naturally.

So, the mind becomes a battlefield between control and impulse.

And in this constant struggle the senses gradually lose their sensitivity.

They become either suppressed or overstimulated.

But there is another possibility entirely.

Suppose instead of controlling the senses, one begins simply to watch them.

Not to suppress them, not to indulge them, but to observe their movement.

This observation is the beginning of awakening.

When you look at a tree with complete attention—seeing the movement of its leaves, the shape of its branches, the play of light upon it—your senses are fully active.

There is no effort, no control.

There is simply perception.

Similarly, when you listen to the sound of a bird or the murmur of distant traffic with complete attention, the senses are awake.

In such moments the mind is not interfering.

It is merely attentive.

But usually something else happens.

Let us examine this very closely.

You see something beautiful—a face, a form, a sunset, a car, a piece of clothing.

There is perception.

The senses respond immediately.

From perception there arises sensation.

The body feels a certain pleasure in the contact with that perception.

Up to this point there is no problem.

Sensation is natural.

But then thought begins to operate.

Thought recognizes the sensation and says, “That is pleasant.”

It records the experience in memory.

Then thought begins to return to that sensation through images and imagination.

It says, “I would like to have that again.”

At this moment desire is born.

Desire is therefore not merely sensation.

Desire is sensation sustained and continued by thought.

Thought gives continuity to pleasure.

Thought says, “I must possess it,” or “I must repeat it.”

Then the movement of desire becomes stronger.

The mind becomes occupied with it.

Afterwards another movement appears: the desire to control.

One part of the mind says, “This desire is wrong; I must suppress it.”

Another part says, “I must pursue it.”

Thus, conflict begins.

The mind becomes divided between the pursuer and the controller.

But if one observes carefully, both the pursuer and the controller are created by thought.

Thought first sustains pleasure and creates desire.

Then thought condemns the very desire it has created.

So, the mind becomes caught in its own contradictions.

Now if the senses were fully awake and there was clear awareness, something quite different would happen.

You would see the whole movement as it unfolds.

There would be perception.

There would be sensation.

And you would notice instantly the moment when thought begins to enter and shape that sensation into desire.

This observation must be extremely delicate.

Because thought enters very quickly—almost like a shadow passing across light.

If the mind is inattentive, the whole process is completed before it is even noticed.

But if there is choiceless awareness, the movement can be seen.

Choiceless awareness means observing without condemnation and without justification.

It means seeing the fact exactly as it is.

When sensation arises, you observe it.

When thought begins to say, “I want that,” you observe that too.

You do not resist it, and you do not encourage it.

You simply watch.

In that watching there is no division between the observer and the observed.

There is only awareness of what is taking place.

And in that awareness the whole movement becomes clear.

Then sensation remains simply sensation.

It does not necessarily become psychological desire.

There is no suppression, because suppression implies resistance.

There is no indulgence, because indulgence implies pursuit.

There is only understanding.

This understanding brings order to the senses.

The senses become alive, sensitive, and intelligent.

They are no longer dulled by suppression nor driven by compulsion.

They function naturally.

In such a state the senses are fully awake.

You see the world with freshness.

You listen deeply.

You feel the subtle movement of life around you.

There is great beauty in such perception.

But beauty is destroyed when thought immediately converts perception into possession.

When you see a beautiful thing and immediately want to own it, desire has already begun.

Then beauty disappears, and only craving remains.

Choiceless awareness prevents this distortion.

It allows perception to remain pure.

The senses function completely, yet the mind is not caught in the endless chain of desire and control.

This is the awakening of the senses.

Not through discipline.

Not through suppression.

But through the simple, direct act of observing.

And perhaps such observation is the beginning of a truly intelligent life.

A life in which the senses are fully alive and the mind is free from conflict.

***

**Questioner:** Sir, you often say that our senses are dull, that we do not see, hear, or feel completely. Why are the senses not awake? Why have human beings not truly awakened them?

**Speaker:** Look at what has happened to the senses through centuries of conditioning. From childhood we are told,

“Control yourself.” Religion, morality, and society have insisted that the senses must be disciplined, restrained, and regulated. The senses are treated almost as something dangerous.

So, the mind divides itself. One part becomes the controller and another part becomes the thing to be controlled.

The controller says, “I must not feel this,” or “I must not look at that,” or “I must suppress this impulse.”

But who is the controller?

Is it not also another movement of thought?

Thought divides itself and then begins to struggle with its own creation. One fragment of thought tries to dominate another fragment. This division is the beginning of conflict.

In that constant conflict the senses gradually lose their vitality. They become either suppressed or overstimulated, but rarely are they completely alive.

**Questioner:** Then if control is not the right approach, what is one to do?

**Speaker:** Perhaps the whole approach must be entirely different.

Instead of controlling the senses, one must begin to observe them.

Nobody has said, “Watch.”

Everybody has said, “Control.”

Observation is entirely different from control. Control implies resistance, effort, and division. Observation implies attention.

When you observe something completely, there is no division between the observer and what is observed. There is only attention.

**Questioner:** What does it mean to observe the senses?

**Speaker:** Look at something very simple.

When you look at a tree, do you actually see it? Or do you merely recognize it as a “tree” and move on?

Usually, recognition replaces perception. The word, the knowledge, the memory of the tree come in immediately. Then the mind stops looking.

But if you look without naming, without immediately translating what you see into knowledge, then the senses begin to awaken.

You see the movement of leaves in the wind, the texture of the bark, the play of light and shadow, the delicate shades of color.

Your eyes become alive.

Similarly, when you listen without interpreting, without comparing, without waiting to reply, then hearing becomes extraordinarily clear.

In such moments all the senses are awake.

There is simply perception.

But usually something else happens.

**Questioner:** What happens?

**Speaker:** There is perception. You see something — perhaps a face, a car, a house, a beautiful sunset.

The senses respond instantly.

From perception there arises sensation. The body feels a certain pleasure in that contact.

Up to this point there is no psychological problem. Sensation is natural.

But then thought enters.

Thought recognizes the sensation and says, “That is pleasant.”

It records the experience in memory.

Then thought begins to return to that sensation through imagination and remembrance.

Thought says, “I would like to have that again.”

At that moment desire is born.

**Questioner:** So, desire is created by thought?

**Speaker:** Yes. Please see this very clearly.

Sensation itself is not desire. Sensation is simply the natural response of the senses.

But when thought takes hold of sensation and sustains it through images and memory, sensation becomes desire.

Thought gives continuity to pleasure.

Thought says, “I must repeat it,” or “I must possess it.”

That movement is desire.

**Questioner:** And then conflict begins.

**Speaker:** Yes.

Because another movement of thought soon appears. One part of the mind says, “This desire is wrong. I must control it.”

Another part continues to pursue pleasure.

So, the mind becomes divided between the pursuer and the controller.

This division inevitably produces conflict.

**Questioner:** Then how can this conflict end?

**Speaker:** By observing the whole movement from the very beginning.

Watch carefully.

First there is perception.

Then sensation.

Then thought quietly begins to enter.

Thought says, “I want.”

That is the crucial moment.

If the mind is attentive, it can see that movement as it begins.

But thought enters extremely quickly — almost like a shadow passing across light.

If there is no attention the whole process is completed before it is even noticed.

But if there is deep awareness you can see exactly how sensation is being shaped by thought into desire.

**Questioner:** Is this what you mean by choiceless awareness?

**Speaker:** Yes.

Choiceless awareness means observing without condemnation and without justification.

When sensation arises, you watch it.

When thought begins to sustain that sensation you watch that too.

You do not resist it and you do not encourage it.

You simply observe the fact.

In that observation there is no division between the observer and the observed.

The observer is not separate from the movement being observed. The observer is that movement.

When this is clearly seen the whole structure of conflict begins to dissolve.

**Questioner:** And what happens to desire then?

**Speaker:** When the movement is seen completely it loses its unconscious grip.

Sensation remains, but it does not necessarily turn into psychological desire.

There is no suppression.

There is no indulgence.

There is only understanding.

**Questioner:** And what happens to the senses?

**Speaker:** The senses become extraordinarily alive.

They are no longer dulled by suppression or distorted by craving.

You see with clarity.

You hear deeply.

You feel the beauty of the world with great sensitivity.

But the mind does not immediately translate perception into possession.

You can see something beautiful without wanting to own it.

You can experience pleasure without demanding its repetition.

In that state the senses are fully awake.

And when the senses are fully awake there is great beauty, order, and harmony.

The mind is no longer caught in the endless cycle of desire and control.

There is only awareness.

And in that awareness, there is freedom.

***

The senses were never the enemy.
They were once clear streams
flowing freely through the valleys of life.

The eyes saw without naming,
the ears listened without interpreting,
the skin felt the quiet warmth of the sun,
and the heart moved with the rhythm of the earth.

But thought arrived with its ancient habit—
to control, to measure, to possess.

It whispered,
“Hold this pleasure.
Repeat this sensation.
Make it yours.”

And so, sensation became desire.

Desire stretched its roots into memory,
into images of yesterday
and hopes of tomorrow.

Then another voice appeared—
the voice of discipline,
the voice of fear.

It said,
“Restrain it.
Control it.
Suppress it.”

Thus, the mind became divided,
one hand chasing pleasure,
the other pushing it away.

In that conflict

the senses grew dull.

But when the mind becomes still
and watches without choice,
a different light begins.

Sensation arises like the wind
touching the leaves.

Thought may begin to move,
but it is seen.

In that seeing
there is no pursuit
and no resistance.

Sensation flowers
and passes.

The eyes see clearly again,
the ears hear the quiet music of life,
the earth breathes through every nerve.

Then the senses are awake—
not driven by desire,
not chained by control.

They move in simple harmony
with the vastness of life.

And in that silent awakening
there is a beauty
that thought can never possess.

*****

# Die Each Moment

Human beings are frightened of death.
From childhood we are taught to avoid even the thought of it.
We invent beliefs, philosophies, and consolations in order not to face the fact.

We speak of heaven, reincarnation, continuity of the soul, or some form of existence beyond the grave.
But behind all these beliefs lies the same deep movement — the fear of ending.

Man does not want to end.

He may say life is suffering.
He may complain of conflict, loneliness, anxiety, and endless struggle.
Yet inwardly he clings to the continuity of himself — his memories, his experiences, his achievements, his relationships.

So, the mind asks:
"What happens to me after death?"

But perhaps that question is the wrong question.

The real question is:
Can the mind understand death while living?

Because death is not merely the stopping of the body.
Death is the ending of continuity.

Psychologically we are constantly seeking continuity.

We want our pleasures to continue.
We want our relationships to continue.
We want our knowledge, reputation, and identity to continue.

This movement of continuity is what we call the self.

The self is memory sustained by thought.

Thought gathers experiences, names them, stores them, and from that accumulation it creates a center — "me."

And that center is always seeking to continue.

So, when death approaches, there is fear.
Because death says, "You must end."

The mind rebels against this ending.

Therefore, it invents theories of continuity — rebirth, immortality, eternal soul.

But belief is not truth.

Belief is born out of fear.

So, the question becomes extraordinarily simple:

Can one die each moment psychologically?

To die to yesterday's pleasure.

To die to yesterday's hurt.
To die to the image, you have about yourself and about others.

We carry so many psychological burdens.

A word spoken years ago still wounds us.
An insult remembered becomes resentment.
A success remembered becomes pride.

Thus, the mind is never fresh.

It is always living in the shadow of yesterday.

To die psychologically means to end this accumulation.

Not gradually.

Not through discipline.

But instantly — through seeing.

When you see that carrying resentment poisons the mind, that seeing itself ends the resentment.

When you see that the image you have built about yourself is false, the image loses its grip.

In that ending there is a strange freedom.

The mind becomes light, unburdened.

Then life and death are not two separate movements.

They are one.

Each moment something ends, and something new begins.

Like the falling of leaves in autumn that allows the tree to renew itself.

But the human mind refuses to let go.

It clings to memories, identities, possessions, and beliefs.

And so, it accumulates psychological death throughout life — fear, sorrow, loneliness.

Then at the very end the body dies.

That is a tragic way to live.

But if one dies each moment to the past — to the known — then life becomes extraordinarily alive.

There is freshness.

There is innocence.

There is a quality of mind that is not burdened by yesterday.

Then physical death loses its terror.

Because the mind has already understood the meaning of ending.

Such a mind does not ask what happens after death.

It has discovered something far more profound.

It has discovered that life is renewal through ending.

Without ending there is no creation.

Without dying to the past there is no newness.

So, the question is not whether we will die physically.

That is inevitable.

The real question is this:

Will you die every moment to everything you psychologically are?

If you do not, you live in the prison of continuity.

If you do, there is a mind that is always fresh, always young, always new.

Then death is not something waiting at the end of life.

Death is the silent companion of every living moment.

And in that companionship
life becomes sacred.

***

**Questioner:**

Sir, we are deeply afraid of death. The thought that one day everything will end frightens us. Why is there such fear of death?

**Teacher:**
Is it death that you fear, or the ending of what you know?

**Questioner:**
Perhaps the ending of everything that I am — my memories, relationships, achievements.

**Teacher:**
So, what you fear is the ending of the known.

You have built your life out of memories, experiences, attachments, and knowledge. From these you have constructed the image you call "me." And death threatens to end that image.

Therefore, there is fear.

**Questioner:**
Yes, that seems true. The thought that all this will disappear is frightening.

**Teacher:**
But tell me — what is it that continues now from day to day?

Is it not memory?

You remember your pleasures and want them repeated.
You remember your hurts and carry them like wounds.

You remember your successes and build an image of yourself.

So, the mind is always living in continuity.

**Questioner:**
Yes, we want continuity.

**Teacher:**
And death says, "There shall be no continuity."

Therefore, the mind rebels against death.

It invents beliefs — reincarnation, heaven, immortality — all born out of the desire to continue.

**Questioner:**
Are you saying those beliefs are merely escapes?

**Teacher:**
We are not discussing what may or may not exist after death.

We are asking why the mind is so frightened of ending.

The mind clings to the past because the past gives it identity.

Without memory, what are you?

**Questioner:**
That is difficult to answer.

**Teacher:**
Exactly.

So, the mind gathers memories and says, “This is me.”

Now death comes and says, “All that must end.”

Naturally there is fear.

But perhaps we are approaching death wrongly.

**Questioner:**
What do you mean?

**Teacher:**
Why wait for physical death to end the past?

Why not die to the past every day?

**Questioner:**
Die every day? I do not quite understand.

**Teacher:**
To die psychologically means to end the accumulation of yesterday.

To die to your hurts.
To die to your pleasures.
To die to the images, you have built about yourself and others.

**Questioner:**
But if I die to my memories, how can I live?

**Teacher:**

We are not talking about practical memory.

You must remember language, skills, knowledge.

But psychologically we carry unnecessary burdens.

A word spoken years ago still hurts us.
An insult becomes resentment.
A pleasure remembered becomes desire for repetition.

Thus, the mind is never fresh.

It is always living in yesterday.

**Questioner:**
Yes, we carry the past all the time.

**Teacher:**
So, the mind becomes old, heavy, burdened.

But if the mind dies each moment to the past, then every moment is new.

**Questioner:**
Is that really possible?

**Teacher:**
It is possible when you see the truth of it.

If you see that carrying resentment poisons the mind, that very perception ends it.

You do not need discipline or effort.

The seeing itself is the ending.

**Questioner:**
Then life becomes a series of endings?

**Teacher:**
Yes — and therefore a series of beginnings.

Where there is ending, there is renewal.

But we resist ending.

We cling to pleasure, to identity, to experience.

And therefore, we fear death.

**Questioner:**
So, if one dies psychologically each moment, physical death loses its terror?

**Teacher:**
Of course.

Because the mind has already understood the beauty of ending.

Such a mind does not accumulate.

It lives, experiences, and lets go.

Then life and death are not separate.

They move together.

**Questioner:**
You mean death is part of living?

**Teacher:**
Not part — it is inseparable from living.

To live fully is to die to every moment that has passed.

Otherwise, life becomes a continuous burden of memory.

So, one must ask a very serious question:

Will you die moment to moment psychologically, ending the past as it arises?

Or will you cling to the past until the body finally collapses?

If you do not die inwardly each moment, you will die only once — physically — and that death will be filled with fear.

But if you die each moment to everything you psychologically are, then there is extraordinary freedom.

Then the mind is young, innocent, untouched by yesterday.

Such a mind does not fear death.

Because it is already living with death — every moment.

And in that dying, there is a life that is immeasurable.

***

**Die Before Death**

Man, trembles before death.

He builds temples of belief,
writes scriptures of comfort,
imagines heavens, rebirths, eternal journeys—

all to escape one simple fact:

Ending.

The mind cannot bear it.

For the mind lives by continuity—
continuity of memory,
continuity of pleasure,
continuity of the image called “me.”

Yesterday’s insult is carried today.
Yesterday’s pleasure is pursued again tomorrow.
Yesterday’s success becomes the pride of today.

Thus, the mind moves in a long corridor of time,
dragging the weight of countless yesterdays.

And death stands at the end of that corridor
like a silent door.

The mind trembles before that door.

Because death says:
“All this must end.”

Your memories.
Your ambitions.
Your carefully built identity.

Everything thought has gathered.

So, man asks,
“What happens after death?”

But perhaps the deeper question is this:

Can you die now?

Not the death of the body—
that will come inevitably.

But the death of the past.

Can you die to the insult you carry?
Die to the pleasure you cling to?
Die to the image you have about yourself?

To die each moment
to everything you have been.

Then something extraordinary takes place.

The mind becomes light—
like a sky after a storm.

Fresh.
Unburdened.

Untouched by yesterday.

In that dying there is renewal.

Like a leaf falling from the tree
so that spring may come again.

Life then is not a long struggle toward an inevitable end.

Life becomes a movement
of ending and beginning.

Ending each moment—
beginning each moment.

Then death is no longer a distant shadow
waiting at the end of life.

Death walks beside life
like a silent friend.

And the mind that dies each moment
discovers a strange beauty—

a life that is always young,
always innocent,
always new.

For only the mind that knows how to die
knows how to truly live.

*****

# Change Without Motive

What is it that brings about change in a human being?
Is it effort? Is it discipline? Is it fear of consequences?
Or is it something entirely different?

Most of the changes we bring about in ourselves are the result of a motive.
We change because we hope to gain something, or because we are afraid of losing something.
A man stops smoking because he fears disease.
Another becomes virtuous because he hopes for heaven.
Another practices meditation because he seeks peace.

But is that change at all?

Look closely.
When change is born out of fear, the root of fear remains.
When change is born out of reward, the desire for reward remains.
Such change is merely a rearrangement of the same old structure.

The mind says, "I must change in order to become something better."
But in that very movement of becoming lies the continuation of the old.

So, one must ask:
Can there be change without motive?

If there is a drive, a purpose, a reward waiting at the end, then the mind is still moving within the field of calculation.
It is like a merchant weighing profit and loss.

That kind of change is mechanical.

It may modify behaviour, but it does not bring about a fundamental transformation.

Real change is something entirely different.

It comes when the mind sees clearly.

Suppose you see a dangerous snake on the path.
You do not need discipline to avoid it.
You do not need motivation.
The very perception of danger acts instantly.

In the same way, when the mind sees the truth of something — the truth of greed, the truth of violence, the truth of ambition — that very perception brings about change.

Not tomorrow.
Not gradually.
But instantly.

Because truth itself acts.

But such perception is rare because the mind is always seeking a result.
It asks:
“If I change, what will I gain?”
“If I give up this habit, what will replace it?”

So, the mind is never free to look.

The moment there is motive, perception becomes distorted.

Therefore, the real question is not how to change, but whether the mind can see without motive.

To see anger as it arises.
To observe ambition without condemning it or justifying it.
To watch fear without escaping from it.

In that pure observation, without choice, without direction, there is a strange thing that happens.

The observer and the observed begin to dissolve.
There is only the fact.

And when the fact is seen completely, without the interference of thought, the fact undergoes its own transformation.

That is real change.

Not cultivated.
Not practiced.
Not achieved.

It flowers naturally when the mind sees what is.

And such change has no motive, no direction, no reward.

It is like a flower opening in the morning light —
effortless, natural, and complete.

***

**Questioner:**
Sir, human beings seem to change only when there is pressure — fear, suffering, or the promise of something better. What will drive a man to change?

**Teacher:**
Why must there be a drive at all? Why do you assume that change requires a push, a pressure, a motive?

**Questioner:**

Because without it we remain the same. A man continues in his habits unless something forces him to change.

**Teacher:**
Yes, that is generally so. A man changes because he is afraid, or because he hopes to gain something. Fear and reward are the two great motivators of human conduct.

But is that change fundamental?

**Questioner:**
Is it not still change if a man stops a harmful habit?

**Teacher:**
Let us look at it carefully.

A man stops smoking because he fears lung disease. Outwardly he has changed; he no longer smokes. But inwardly what has happened? The fear remains. The structure of fear is still operating in his life.

Tomorrow he will fear something else — losing his job, losing status, losing relationship.

So, the root has not changed.

**Questioner:**
Then that kind of change is superficial?

**Teacher:**
It is merely adjustment. It is the modification of behaviour within the same psychological structure.

Most of our so-called changes are of that nature.

**Questioner:**
But without a motive why should the mind change at all?

**Teacher:**
When you say "why should it change," you are already thinking in terms of gain. You want a reason to change.

But truth does not operate through motive.

Let us ask a different question:
Can there be change that is not born out of fear, reward, punishment, or calculation?

**Questioner:**
I find that difficult to understand.

**Teacher:**
Let us take a simple example.

When you see a cobra on the path, do you require discipline to avoid it?

Do you say, "I must practice not going near the snake"?

**Questioner:**
No, the very perception of danger makes me move away instantly.

**Teacher:**
Exactly. The seeing itself acts.

You do not need a motive, a system, or a method.

The action is immediate because the perception is clear.

Now apply the same principle inwardly.

If the mind actually sees the danger of greed — not intellectually, not verbally, but deeply sees the destructive nature of it — then that very perception ends greed.

**Questioner:**
But we see greed in ourselves and it continues.

**Teacher:**
Do we really see it?

Or do we merely say, “Greed is bad,” because society or religion has told us so?

That is not seeing.

Seeing means observing greed without condemnation, without justification, without saying it is right or wrong.

Just watching it as it arises.

**Questioner:**
Why is that important?

**Teacher:**
Because the moment you condemn or justify, you are no longer observing. You are interfering with what is.

Then there is conflict between the observer and the observed.

But when the mind observes without choice, the observer is the observed.

There is only greed, not the observer who says, “I must get rid of greed.”

**Questioner:**
That is difficult to grasp.

**Teacher:**
It is difficult because the mind is accustomed to control, suppression, discipline.

But control only strengthens the controller, which is still part of the same movement.

So, the mind is caught in a circle.

**Questioner:**
Then what brings real change?

**Teacher:**
Real change comes when the mind sees the fact completely.

Not tomorrow.
Not gradually.
But instantly.

Because truth acts immediately.

But such perception is rare, because the mind is always seeking a result.

It says, “If I change, what will I gain?”
“What will I become?”

So, change becomes another form of ambition.

**Questioner:**
Are you saying that the desire to become better prevents transformation?

**Teacher:**
Yes.

The desire to become is the continuation of what is.

The greedy man wants to become non-greedy, but the very movement of becoming is still greed.

He wants to achieve a better state for himself.

So, the root continues.

**Questioner:**
Then how is the mind to end this movement?

**Teacher:**
By seeing the whole structure of becoming.

Seeing how every motive — whether noble or ignoble — sustains the self.

When the mind sees the truth of this, the whole movement of becoming naturally falls away.

**Questioner:**
And then what happens?

**Teacher:**
Then there is a different kind of change.

A change that is not cultivated.
A change that is not born of fear or hope.

It is like a flower opening in sunlight.

The flower does not struggle to bloom.
It does not practice blooming.

When the conditions are right, it simply flowers.

In the same way, when the mind sees clearly without motive, transformation takes place.

That transformation is not yours or mine.

It is the natural action of truth.

***

Why do you want to change?

Look carefully.

Is it because suffering has touched you?

Is it because fear whispers of tomorrow?
Or because you hope to become something nobler,
more peaceful, more enlightened?

If change is born of fear,
fear remains.

If change is born of reward,
desire remains.

Then what has changed?

Only the surface of the river—
while beneath,
the same dark current flows.

Man says,
“I will discipline myself.
I will practice virtue.
I will become something better.”

But becoming
is only the shadow of what already is.

Greed seeking a more respectable name.
Fear wearing the robe of virtue.
Ambition disguised as spirituality.

So, the mind moves endlessly
from one pattern to another,
yet the center remains untouched.

But there is a different movement altogether.

A movement not born of motive.

When the mind sees.

When it sees the falseness of ambition,
the poison of envy,
the quiet corruption of becoming—

not as an idea,
not as a belief,
but as a fact burning in the light of attention—

then something extraordinary happens.

There is no effort to change.
No struggle to become.

The false falls away
as darkness disappears before the sun.

Truth does not persuade.
Truth does not argue.

Truth acts.

And in that action
there is a change
that thought can never produce.

Like a flower opening at dawn
without motive,
without reward—

so, the mind flowers
when it sees.

Not becoming.

But being.

Not effort.

But understanding.

And in that silent flowering
the old mind ends—

and something immeasurable begins.

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# Alertness without challenge

If a man has no problems to solve — no struggle for food, shelter, or security — can he remain alert?”

JK might begin by questioning the very foundation of the question.

**Questioner:**
Sir, most of us are alert only when there is a problem. Hunger sharpens attention. Danger awakens the senses. If all problems disappeared, would we not become dull?

**Teacher:**
Are you saying that alertness depends on disturbance?

**Questioner:**
It seems so. When there is challenge, the mind wakes up.

**Teacher:**
Is that alertness? Or is it merely reaction?

When a snake crosses your path, the body responds instantly. That response is intelligence operating through survival. But is that the same as being inwardly awake?

**Questioner:**
Perhaps not. But without problems, what would keep the mind sharp?

**Teacher:**
Why must something keep it sharp?

Why should alertness depend on threat or reward?

See what we have done: we have made crisis the stimulant of awareness. Without crisis, we drift into habit, boredom, and sleep. So, we secretly depend on conflict to feel alive.

But is a mind that requires disturbance to awaken truly alive?

**Alertness Without Problem**

Consider this carefully.

When there is no psychological burden — no becoming, no fear of tomorrow, no comparison — what remains?

Does the mind become dull?
Or does it become extraordinarily sensitive?

We think that problems give vitality. In fact, problems consume energy. The struggle for security, status, and survival narrows the mind. It becomes occupied.

If all that ended — not outwardly perhaps, but inwardly — there would be immense energy available. And that energy is alertness.

**The Real Issue**

The real question is not whether man can remain alert without problems.

The real question is:

Have we ever known alertness that is not born of pressure?

There is a different quality of attention — not forced, not stimulated, not driven by fear. It is like a flame without wind. It does not flicker because of disturbance; it simply burns.

Such alertness has no motive.

It is not alert in order to survive, achieve, or protect.

It is alert because it is alive.

**Would Man Become Lazy?**

You may say: if there were no insecurity, no ambition, no competition — would man not become lazy?

But laziness is the product of resistance. When one is inwardly divided, one escapes into lethargy.

A mind free of conflict is not lazy.

It is still, but intensely awake.

Look at nature — the tree is not struggling to become another tree. Yet it is wholly alive.

**What Krishnamurti Might Conclude**

He might say:

“Alertness is not the product of problem. It flowers when the mind is free of the burden of becoming.”

So, if man had no psychological problems — not artificially suppressed, but truly ended — what would remain is not dullness.

What would remain is a clarity beyond effort.

***

**Questioner:**
Sir, may we go further into this question? It seems to me that human beings are awake only when compelled. Hunger makes the senses sharp. Insecurity makes the mind calculating. Competition keeps us alert. If all these pressures disappeared, if there were no psychological or material problems, would the mind not become dull?

**Teacher:**
Let us examine this carefully. When you say “alert,” what do you mean? Do you mean the heightened state that comes with challenge? Or do you mean a state of continuous awareness?

**Questioner:**
I suppose I mean sharpness — the intensity that comes when something important is at stake.

**Teacher:**
Then that sharpness depends on stake, does it not? It depends on gain or loss, pleasure or pain. It depends on the possibility of becoming or not becoming.

**Questioner:**
Yes, that seems true.

**Teacher:**
So, such alertness is born of fear or desire. It is stimulated. It is conditional. When the condition disappears, the alertness fades.

**Questioner:**
Then is there an alertness that is not conditional?

**Teacher:**
That is the real question. Not whether man can remain alert without problems — but whether alertness is dependent on problems at all.

Look at what happens when there is psychological pressure. There is tension, resistance, narrowing. The mind focuses on one thing and excludes the rest. That is concentration. But concentration is exclusion, and exclusion breeds conflict.

**Questioner:**
But without concentration, how can we function?

**Teacher:**
We are not denying the practical need for focused attention when driving a car or performing surgery. That is technical concentration. We are speaking of inward alertness — the quality of a mind that is awake to itself.

**Questioner:**
And that is different?

**Teacher:**
Entirely different. Inward alertness is not exclusion. It does not narrow; it expands. It is aware of thought as it arises, of feeling as it moves, of motive as it forms. It does not choose. It does not condemn. It does not justify.

**Questioner:**
But why do we lose that state when there is no pressure?

**Teacher:**
Because we are addicted to becoming. Our whole culture is built on achievement, comparison, progress. From childhood we are trained to move toward something — a career, success, enlightenment. When there is no movement toward something, the mind feels lost.

**Questioner:**
Is that why we create psychological problems even when outwardly secure?

**Teacher:**
Yes. Observe humanity. In societies where food and shelter are relatively secure, there is still anxiety, ambition, rivalry, loneliness. The outer problem may be solved, but the inner structure of becoming remains. And that structure breeds conflict.

**Questioner:**
Then conflict is self-created?

**Teacher:**

The root of psychological conflict is the image we have of ourselves — what we are and what we should be. Between those two there is constant tension. That tension gives a sense of vitality. Without it, we fear we are nothing.

**Questioner:**
Are we afraid of being nothing?

**Teacher:**
Very much so. To be nothing — not in the sense of despair, but free of self-image — is to stand alone without psychological support. The mind interprets that aloneness as emptiness. And because it fears emptiness, it escapes into activity.

**Questioner:**
So, we prefer disturbance to stillness?

**Teacher:**
Yes. Disturbance reassures the self that it exists. Struggle confirms identity. Ambition strengthens the image. Without struggle, the self feels it may dissolve.

**Questioner:**
Does it dissolve?

**Teacher:**
When the movement of becoming ends, the self as psychological accumulation — memory identifying as "me" — loses its centrality. What remains is awareness without center.

**Questioner:**

Awareness without center?

**Teacher:**
Usually, awareness has a center — the observer who says, "I am aware." That observer is the past. But when the observer is seen as part of what is observed, there is no division. In that non-division, there is immense energy.

**Questioner:**
Is that energy alertness?

**Teacher:**
That energy is intelligence. And intelligence is always alert, without effort.

**Questioner:**
Then a man free of psychological problems would not become dull?

**Teacher:**
Dullness is resistance. Dullness is the refusal to look. But when there is no psychological burden, perception is immediate. Like a clear mirror, it reflects without distortion.

**Questioner:**
But can such alertness exist in daily life — amidst routine?

**Teacher:**
Routine dulls the mind only when there is inattention. But if one observes routine — the way one speaks, eats, walks, reacts — then routine becomes a field of discovery. Alertness is not excitement. It is sensitivity.

**Questioner:**
Sensitivity to what?

**Teacher:**
To everything — to the movement of thought, to the tone of a voice, to the subtle birth of irritation, to the whisper of desire. This sensitivity is not cultivated. It flowers naturally when the mind is not occupied with becoming something.

**Questioner:**
So, problems are not necessary for awakening?

**Teacher:**
Problems may shock the mind temporarily. But shock is not awakening. Awakening is understanding. And understanding comes through observation, not through crisis.

**Questioner:**
Then what is required for such alertness?

**Teacher:**
Nothing is required. Requirement implies method. Method implies time. Time implies becoming. Alertness is not the result of practice. It comes when the mind sees the futility of psychological struggle.

**Questioner:**
Sees it completely?

**Teacher:**
Completely — not intellectually, but actually. When you see a precipice, you do not argue with it. You step back instantly.

Similarly, when the mind sees the total waste of energy in becoming, it stops.

**Questioner:**
And in that stopping?

**Teacher:**
In that stopping there is stillness. In that stillness there is no dullness. There is vast attention — without center, without motive, without cause.

**Questioner:**
Then true alertness is not produced?

**Teacher:**
It cannot be produced. Anything produced is mechanical. True alertness is the natural state of a mind that is free.

**Questioner:**
Free from what?

**Teacher:**
Free from psychological accumulation as identity. Free from the burden of what has been and the projection of what should be. Free from becoming.

**Questioner:**
And that freedom is alertness itself?

**Teacher:**
Freedom and alertness are not two separate things. Where there is freedom from the known as psychological center, there is a light that does not depend on circumstance.

**Questioner:**
A light that does not depend on circumstance…

**Teacher:**
Yes. Whether there is comfort or hardship, success or failure, that light remains. It is not lit by problem, and it is not extinguished by security.

It is simply there.

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**Poem: The Flame Without Fuel**

When hunger knocks,
the senses gather.
When danger approaches,
the nerves ignite.
When loss threatens,
thought sharpens like a blade.

We call this living.

But when the table is full,
when the roof does not tremble,
when tomorrow makes no demand—
why does the mind grow restless?

It has been fed on friction.
It has been raised on becoming.
It knows only the fire
that burns because something is at stake.

Take away the stake—
and it fears extinction.

So, it invents a problem,
summons a memory,
chases an image,
disturbs its own waters
to prove it exists.

It does not yet know
the other flame.

The flame that needs no enemy.
The light that asks for no fuel.
The alertness that is not sharpened
by fear
nor sustained
by desire.

When comparison falls silent,
when ambition loosens its grip,
when the watcher and the watched
are not two—

there is a stillness
not of sleep
but of immense sensitivity.

Like the sky before dawn,
vast and unoccupied.
Like a river that moves
without striving.

In that stillness
there is no dullness.
There is no edge to defend.
No center to protect.

Only a quiet radiance—
awake
because it is alive,
alive
because nothing is becoming.

This is the flame without fuel.
This is attention without cause.
This is the mind
that does not wait
for the wound
to feel the pulse of life.

***

**Poem: When the Stars Need No Alarm**

Before there was hunger,
before shelter,
before the word security
trembled in the human brain—

there were stars.

They burned
without ambition.
They did not strive
to become brighter than another sun.
They did not compete

with neighboring galaxies.

They burned
because burning
was their nature.

And we—
dust of those ancient fires—
have made conflict our fuel.

We say we are alert
when threatened.
We say we are alive
when struggling.
We believe pressure
is the pulse of existence.

But look upward.

The moon does not remain in orbit
because it fears falling.
The earth does not spin
to achieve enlightenment.
The galaxies do not expand
out of insecurity.

They move
in immeasurable silence.

Is that silence dull?

Or is it an intelligence
too vast for agitation?

We, born of cosmic stillness,
have forgotten
the quiet from which we came.
We tremble without disturbance.
We invent storms within,
lest we face the immensity
of being nothing in particular.

Yet in the heart of space
there is no center crying,
“I must become.”

There is only order
without controller,
movement
without motive,
light
without reward.

If man were free
from psychological hunger,
free from becoming,
free from the endless orbit
around the image of himself—

would he not be like the stars?

Burning
without comparison.

Alert
without enemy.

Alive
without reason.

The cosmos does not awaken
because something goes wrong.
It is awake
in its very silence.

And perhaps
when the mind ceases
to disturb its own sky,

it too
will shine—

not from friction,
but from the boundless energy
of what simply is.

*****

# Looking at the Problem Without the Movement of Reaction

When a problem arises, what generally takes place in the mind? Almost instantly there is a reaction. The mind begins to move—seeking explanations, searching for causes, proposing solutions. It asks, "What am I to do about it?"

But in that very question there is already a movement away from the problem. The mind is no longer simply looking; it is already escaping through analysis, interpretation, and conclusion.

To look at a problem requires an entirely different quality of mind.

Usually, when we encounter a difficulty—whether it is fear, sorrow, conflict with another, or inward confusion—the mind approaches it with its accumulated knowledge, its past experiences, its memories. From that past it tries to resolve the present. But the past is limited, and therefore any action born of that past inevitably carries the same limitation.

So, the mind is caught in a circle:
problem → reaction → explanation → temporary solution → another problem.

What would it mean to look at a problem without this whole machinery coming into operation?

First, it requires that the mind sees the futility of reaction. Reaction is merely the echo of the past. When the mind reacts, it is not actually meeting the problem; it is meeting its own memory about the problem.

Suppose there is anger. The usual movement is: Why am I angry? Who caused it? How do I control it? Should I suppress it or express it?

All these questions are movements of thought trying to deal with what thought itself has produced.

But if the mind could simply look at anger—without naming it, without condemning it, without justifying it—then something entirely different begins to happen.

In that silent observation there is no "observer" separate from the anger. There is only the fact of anger being seen.

And when there is such direct perception, the mind becomes extraordinarily quiet. Not quiet through discipline, not quiet through effort, but quiet because it sees that every movement of thought distorts the fact.

This quietness is not passivity. It is a state of intense attention.

In that attention, the problem begins to reveal its whole structure. You see its roots, its movements, its subtle forms—without trying to change it.

And strangely, when the mind observes completely, the problem undergoes a transformation. Not because you have

solved it through effort, but because the very seeing of the truth of it dissolves the problem.

Truth has its own action.

But for that to happen, the mind must learn the art of looking without interference.

To look and remain quiet.
To see without naming.
To observe without seeking an outcome.

In that stillness, intelligence operates.

And that intelligence—not the cleverness of thought—is what brings about the ending of the problem.

***

**Student:**
Sir, when a problem arises in my life, I immediately begin to think about it. I ask myself what I should do, how I should solve it, how to escape from it.

**Teacher:**
Yes. That is what most of us do. But have you noticed something very subtle? The moment the problem appears, the mind begins to react to it.

**Student:**
React? You mean thinking about it?

**Teacher:**

Thinking, explaining, analyzing, condemning, justifying—this whole movement is reaction. The mind is already moving away from the fact by trying to do something about it.

**Student:**
But sir, if I do not think about the problem, how will it be solved?

**Teacher:**
You see, that is the conditioning of the mind. It believes that every problem must be approached through thought. So, the mind says, "What am I to do?"

But in that question, there is already an escape.

**Student:**
An escape? I thought it was an attempt to solve it.

**Teacher:**
Look closely. When you ask, "What am I to do?" the mind is already searching for a method, a conclusion, an answer from the past. It is no longer simply looking at the problem.

**Student:**
Then what should the mind do when a problem arises?

**Teacher:**
See how quickly you ask that question again—what should be done. The mind is restless; it wants movement, direction, action.

But suppose the mind does nothing.

**Student:**
Nothing? That seems very difficult.

**Teacher:**
It seems difficult because we have never learned the art of simply observing.

When a problem appears—anger, jealousy, fear—can the mind look at it without immediately trying to change it, suppress it, or explain it?

**Student:**
You mean just watch it?

**Teacher:**
Yes. Watch it without naming it, without condemning it, without saying it is right or wrong.

**Student:**
But if I merely watch it, will the problem not continue?

**Teacher:**
On the contrary. When the mind is completely attentive to the fact, without interference from thought, the problem begins to reveal its whole structure.

Thought cannot understand the problem because thought itself is part of the problem.

**Student:**
Then what actually brings about the ending of the problem?

**Teacher:**
The ending comes through seeing.

When you see a dangerous snake on the path, there is no debate, no analysis, no confusion. You see it instantly and act. That action comes from direct perception.

In the same way, when the mind sees the truth of a problem completely, that very seeing brings its ending.

**Student:**
So, the key is to look without reaction?

**Teacher:**
Yes. To look with a mind that is utterly quiet—not forced to be quiet, but quiet because it understands that every reaction distorts the fact.

In that quiet observation, intelligence operates.

And that intelligence—not thought—brings about the ending of the problem.

***

A problem appears—
like a cloud crossing the open sky.

At once the mind stirs.
It begins its restless labor:
searching, explaining, comparing,
asking endlessly,
“What shall I do?

How shall I end this?”

But in that very movement
the problem is already lost.

For the mind that seeks a way out
is not looking at the fact.
It is only wandering
through the corridors of its own memory.

Thought gathers its old tools—
judgment, explanation, conclusion—
and with them it tries to mend
what it has itself woven.

So, the struggle continues:
the problem on one side,
the thinker on the other.

Yet they are not two.

The thinker is the movement of thought,
and thought is the soil
from which the problem grows.

But when the mind sees this—
not as an idea,
not as a belief,
but as a living fact—

something extraordinary takes place.

The mind becomes still.

Not the stillness of discipline,
not the quietness of control,
but the natural silence
of a mind that has understood
the futility of its own noise.

Then the problem stands alone,
naked and simple.

And in that pure seeing
without the shadow of reaction,

the problem withers—
like mist before the morning sun.

For truth does not need effort
to act.

It flowers
in the silent mind.

*****

# Is disorder in the universe or in the mind?

Life is not separate from what one calls God. The movement of the stars, the unfolding of nature, the rhythm of birth and renewal—all this is a single, vast order. It has no beginning that can be traced, no ending that can be anticipated. It moves with an extraordinary precision, a mathematical harmony that is not imposed, not calculated, not designed by thought. It simply is.

In this immense movement there is no disorder.

The stars do not collide out of confusion.
The seasons do not hesitate.
A tree does not question whether it should grow.

Order is inherent in life itself.

What then is disorder? Disorder does not belong to life; it belongs to the human mind. And one must see this very clearly. The mind is conditioned—from childhood, from culture, from fear, from pleasure—to think in fragments. It divides life into opposites: sacred and profane, observer and observed, God and world, thinker and thought. This division is the root of disorder.

Thinking, as we know it psychologically, is always based on the past—on memory, experience, knowledge. Thought is mechanical. It repeats, compares, measures. When such thought tries to comprehend the immeasurable movement of

life, it inevitably creates contradiction. And contradiction is disorder.

So, disorder is not in the world; it is in the way the mind looks at the world.

The mind says, “This is chaos, that is order,” according to its conditioning. It names, judges, condemns. But the naming is the disorder. Thought fragments what is whole and then struggles to put it back together. That struggle is confusion.

If one sees this—not intellectually, not as a theory, but actually—then a profound question arises: what happens when thinking is quiet?

Not controlled.
Not suppressed.
But quiet because it sees its own limitation.

When thinking is absent, psychologically—not technically, not practically—there is no disorder. There is no centre creating division. There is no observer standing apart from life. There is only perception.

In that perception, life is not something to be understood or worshipped. It is not called God, nor denied as God. Naming ends. And with the ending of naming, there is direct communion with what is.

This is not a mystical conclusion. It is a simple fact: when the mind is silent, life reveals its own order. Not an order invented by thought, not imposed by belief, but an order that is timeless.

This is the essential insight pointed to by Jiddu Krishnamurti:
that disorder is not out there,
that conflict is not in life,
but that the human mind, fragmented by thought, projects its own confusion onto existence.

When the mind understands this and becomes quiet,
there is no longer a division between life and the sacred.

Life itself is sacred.

***

**Questioner:**
You say that life itself—nature, the stars, the whole universe—is orderly, and that disorder exists only in the human mind. That seems difficult to accept when we see so much chaos around us.

**Speaker:**
Is it chaos, or is it what the mind calls chaos? Look first at nature. The movement of the stars, the rising and setting of the sun, the rhythm of birth, growth, decay, and renewal—do you see disorder there?

**Questioner:**
No, there seems to be an extraordinary regularity.

**Speaker:**
Not only regularity, but harmony. A precise order that is not planned, not calculated, not imposed. It has no beginning you can point to and no end you can predict. It is a continuous movement.

**Questioner:**

Then where does disorder arise?

**Speaker:**
In the observer. In the human mind that looks at this vast movement through conditioning. The mind is trained to measure, compare, judge, and divide. It says, "This is good, that is bad. This is sacred, that is profane. This is God, that is the world."

**Questioner:**
Is that division the source of disorder?

**Speaker:**
Yes. Division is disorder. When the mind fragments what is whole, it creates conflict. And conflict is disorder.

**Questioner:**
But thinking is necessary, is it not?

**Speaker:**
For technical purposes, certainly. To build a bridge, to speak a language, to perform a task—thinking has its place. But psychologically, thinking is the movement of the past. It is memory repeating itself.

**Questioner:**
Why is that disorder?

**Speaker:**
Because the past is always incomplete. When thought tries to understand life—which is living, moving, immeasurable—it can only translate it into symbols and ideas. Those symbols are never the thing itself. This mismatch creates contradiction.

**Questioner:**
So thought is always out of step with life?

**Speaker:**
Psychologically, yes. Thought arrives late. Life is immediate. When thought tries to grasp the whole, it fragments it, and then struggles with its own fragments.

**Questioner:**
And this struggle is what we call disorder?

**Speaker:**
Exactly. Life is not confused. The mind is confused. And then the mind projects its confusion onto life and calls it chaos.

**Questioner:**
You are saying that disorder is not "out there," but "in here."

**Speaker:**
One must see this very clearly. The world reflects the human mind. A violent, fragmented mind produces a violent, fragmented society. Nature itself remains orderly.

**Questioner:**
Then what about the idea of God? Many say God created order out of chaos.

**Speaker:**
That idea itself is born of thought. Thought imagines chaos first, then invents a creator to bring order. But if one looks without belief, without ideology, one sees that life has its own intrinsic order. Naming it God or denying it as God is irrelevant.

**Questioner:**
So, life itself is sacred?

**Speaker:**
When the mind is silent, there is no need to call it sacred. Calling it sacred implies something else is not sacred. That again is division.

**Questioner:**
Then how does one come upon this understanding directly, not just verbally?

**Speaker:**
By observing the mind. Watching how thought operates. Seeing how it names, compares, condemns, and divides.

**Questioner:**
Is observation also a form of thinking?

**Speaker:**
No. Observation without choice is not thinking. It is perception. Thinking begins when you name what you see.

**Questioner:**
So, if one looks at a tree without naming it?

**Speaker:**
Then there is no observer separate from the observed. There is only seeing. In that seeing, there is order.

**Questioner:**
Are you saying that when thinking stops, disorder stops?

**Speaker:**

Psychological disorder, yes. When thinking is quiet—not forced into silence, but quiet because it understands its limitation—there is no fragmentation.

**Questioner:**
But can thinking ever stop?

**Speaker:**
Not through effort. Effort is still thought. Thinking ends when it sees that it cannot comprehend the whole movement of life.

**Questioner:**
And what happens then?

**Speaker:**
Then there is perception without division. Life is not something outside you, and you are not something separate from life. That separation is the invention of thought.

**Questioner:**
So, when there is no thinking, there is no disorder?

**Speaker:**
Precisely. Disorder is a word, a concept, a judgment created by thought. When thought is absent, there is no naming, no condemning, no comparing. There is only what is.

**Questioner:**
And that "what is" is orderly?

**Speaker:**

It is beyond order and disorder. Those are human measurements. It is a living harmony, constantly renewing itself.

**Questioner:**
Is this what you mean when you say life itself is God?

**Speaker:**
Words distort. But one thing is clear: when the mind is silent, there is no separation between the observer and the vast movement of existence. And in that, there is no disorder.

**Questioner:**
So, the real revolution is not in changing the world, but in understanding the mind?

**Speaker:**
There is no other revolution. When the mind is no longer fragmented, life reveals its own intelligence.

And in that intelligence,
there is no conflict,
no division,
no disorder.

Only life—
whole, immeasurable,
and endlessly renewing itself.

*****

# Living in Order Amid Disorder

Man looks at society and sees confusion, corruption, violence, inequality—an endless movement of disorder. Seeing this, one reaction is disgust: a sense of revulsion, disappointment, even despair. He says, “This society is rotten; it must be changed, destroyed, or escaped from.” But is this disgust a response born of intelligence, or is it merely another reaction of thought?

Disgust implies separation. It places me on one side and society on the other. I feel I am different, cleaner, more sensitive than the world I condemn. But society is not something outside of us. It is the projection of our collective thoughts, fears, ambitions, greed, and violence. What we call society is the extension of our own inward disorder.

So, when a man is disgusted with society, he is often unwilling to look at himself. He condemns the world, yet inwardly he may be driven by the same impulses—competition, desire for power, envy, fear of insecurity—that create disorder outwardly. Disgust then becomes a form of escape, a psychological withdrawal that gives the illusion of clarity while leaving the root untouched.

Krishnamurti would ask: Is it possible to see disorder without reaction? To observe the confusion of society—not with condemnation, not with despair, not with the urge to reform—but with a deep attention that includes oneself in what is observed?

The man who is truly concerned is not preoccupied with fixing society. He is concerned with living in order. And order, as Krishnamurti points out, is not imposed by discipline, morality, or conformity to ideals. Such imposed order is merely another form of disorder, sustained by fear and control.

Order arises when there is understanding. When one sees clearly how thought fragments life—dividing "me" and "you," "us" and "them," "right" and "wrong"—there comes an ending of that fragmentation. This ending is not an achievement; it happens naturally when there is direct perception.

Living in order does not mean withdrawing from society, becoming indifferent, or isolating oneself in personal righteousness. On the contrary, it means living with clarity, compassion, and responsibility within society, even when society is confused. Such a life is not shaped by the disorder around it, nor does it react against it.

A man who lives in order does not ask, "How can I change society?" He asks, "Am I living without contradiction, without violence, without inward conflict?" From that inward order flows right action—not according to ideals, but according to intelligence.

When there is inward order, society is no longer an enemy. One may still see corruption, cruelty, and chaos, but there is no bitterness. There is concern, not disgust. Concern is rooted in love and understanding; disgust is rooted in separation and judgment.

So, the question is not whether one should be disgusted with society or adapt to it. The real question is: Can one live in complete psychological order regardless of the disorder outside? If one can, that very living is the only true revolution—not noisy, not ideological, but profoundly transformative.

Such a man may appear ordinary, but his life has an extraordinary quality. He does not belong to the disorder of society, though he lives in it. And in that quiet, inward order, society finds its only possibility of renewal.

***

**Questioner:**
When one looks at society—the corruption, the violence, the endless confusion—there is a feeling of disgust. Is this disgust natural? Or should one instead be concerned with living in order despite the disorder around?

**Teacher:**
Why does the mind feel disgusted? Before we answer what, one should do, let us understand the feeling itself. Disgust is a reaction, is it not? A movement away from what is seen.

**Questioner:**
But what is seen is truly ugly—wars, exploitation, dishonesty. Surely to be disgusted by such things shows sensitivity.

**Teacher:**
Sensitivity is to see what is without distortion. Disgust already contains judgment. The moment you say, “This is

ugly," you have placed yourself apart from it. Are you actually apart from this society?

**Questioner:**
Are you saying that I am responsible for the disorder in society?

**Teacher:**
Society is the relationship between human beings. It is not something separate from us. Our fears, ambitions, greed, violence—these are society. So, when you are disgusted with society, are you not in fact disgusted with yourself, though you may not want to admit it?

**Questioner:**
That is difficult to accept. I may see the disorder, but I am not corrupt or violent.

**Teacher:**
Are you sure? You may not be outwardly violent, but is there no inward conflict, no envy, no pursuit of security at another's expense? Disorder exists first inwardly, and then it expresses itself outwardly as society.

**Questioner:**
Then is it wrong to condemn society?

**Teacher:**
Condemnation prevents understanding. When you condemn, you stop looking. You replace observation with opinion. And opinion is the product of thought, which itself is the source of disorder.

**Questioner:**
If condemnation and disgust are forms of escape, what then is the right response to social disorder?

**Teacher:**
To observe it without separation. To see the disorder outside and at the same time be aware of the disorder within oneself. Not intellectually, but actually—moment to moment.

**Questioner:**
But society demands action. There is injustice. Should one not try to change it?

**Teacher:**
Action born of disorder can only create further disorder. The question is not how to change society, but whether you can live in order. Only then is action intelligent.

**Questioner:**
What do you mean by living in order?

**Teacher:**
Order is not conformity to a pattern. It is not discipline, control, or obedience to an ideal. Such order is imposed, and whatever is imposed creates resistance and therefore disorder.

**Questioner:**
Then how does order come about?

**Teacher:**
Order comes with understanding. When you see the whole movement of thought—how it divides, compares, seeks

security, and creates conflict—that very seeing brings order. You do not cultivate it.

**Questioner:**
So, one can live inwardly in order even when society is chaotic?

**Teacher:**
Yes. And such a life is not indifferent. On the contrary, it is deeply concerned. But it is not bitter, not violent, not despairing.

**Questioner:**
What is the difference between concern and disgust?

**Teacher:**
Disgust pushes away; concern embraces. Disgust says, "I am not part of this." Concern says, "This is my responsibility." Concern arises from affection and understanding, not from judgment.

**Questioner:**
Can such inward order influence society?

**Teacher:**
Do not ask about influence. Influence implies intention, and intention implies becoming something. When there is inward order, right action follows naturally. That action has its own movement, its own effect.

**Questioner:**
So, the real revolution is not social, but psychological?

**Teacher:**
There is no other revolution. Without inward order, all outer revolutions merely replace one form of disorder with another.

**Questioner:**
Then to live in order is itself a radical act?

**Teacher:**
It is the only radical act. And it can take place only when the mind is free of disgust, condemnation, and escape—when it simply observes what is, within and without.

***

He looks at the world
and calls it broken.
Cities shout,
hands grasp,
flags rise against flags.
Seeing this,
his heart turns away in disgust.

But disgust is also noise.
It is thought recoiling from its own image,
a mirror shattered
because it reflects too clearly.

Society is not out there.
It walks in his ambition,
speaks in his fear,
calculates in his desire to be secure.
What he condemns
is the echo of his own becoming.

So, he pauses.

Not to escape,
not to correct the world,
not to build a better dream.
He pauses to see.

In that seeing
there is no “me” and “society,”
no reformer and reformed,
only the fact of disorder—
whole, undivided,
without blame.

Disorder ends
not through effort
but through understanding.
When the mind stops dividing,
order flowers—
quiet, uninvited.

Then he walks among confused men
without contempt.
He sees violence
without becoming violent.
He lives simply,
not as an example,
not as a protest,
but as a flame that does not smoke.

Such a life
does not shout for change.

It is change.

In a world desperate to become,
he remains.
In a society lost in noise,
he listens.

And in that listening,
without disgust,
without hope,
order moves—
not as an idea,
but as life itself.

*****

# The Flame That Walks Alone

**The Futility of Following and the Flame of Standing Alone**

There is a strange habit in the human mind: to seek comfort in authority. One moves from one teacher to another, from one system to another, as though truth were something to be gathered in fragments, like a collector assembling rare objects. One listens, compares, evaluates, accepts, rejects—and in this constant movement, believes one is progressing.

But is one actually moving at all?

Or is one merely circling within the field of one's own confusion?

To follow another is to deny the clarity of one's own perception. The moment you accept another as your authority in matters of truth, you have already ceased to inquire. Then you are merely translating what you hear according to your conditioning, your fears, your desires. And what you call "learning" becomes only a refined form of imitation.

Look at what is happening inwardly.

Why do you seek a guru?

Is it not because you are uncertain, afraid, confused, and you hope someone will lead you out of this darkness? You want assurance, guidance, a method that guarantees an end. But can truth ever be approached through a method? A method

implies time, practice, gradual achievement. But truth is not something to be achieved—it is something to be seen.

And seeing is always now.

When you move from one teacher to another, from one system to another, it is like window-shopping—an endless distraction. You are not actually looking at yourself; you are escaping from yourself. You decorate your mind with ideas, beliefs, practices—but inwardly, the confusion remains.

So, the question is not which teacher to follow, but why you follow at all.

To understand this deeply is to begin the real inquiry.

Because no teacher, no guru, no system can bring about enlightenment. They may point, they may describe, but the description is never the described. The word is not the thing. And if you cling to the word, you will never encounter the living truth.

You must stand completely alone.

Not in isolation, not in resistance, but in freedom from psychological dependence. To stand alone means to observe without leaning on another's conclusion, without the interference of borrowed knowledge. It means to look at your fear, your sorrow, your loneliness—not through the lens of what someone has told you, but directly.

Can you do that?

Can you look at your fear without naming it, without trying to escape from it, without judging it?

Just to observe.

In that observation, something extraordinary takes place.

Because when there is observation without distortion—without the observer who is separate from the observed—then the 'what is' begins to undergo a transformation. Not because you are forcing it to change, not because you are applying a method, but because the very seeing is the action.

The observer is the past—the accumulation of knowledge, experience, memory. And when the observer interferes, there is distortion. But when there is pure observation, where the observer is absent, there is only the fact—clear, undivided, whole.

In that clarity, the fact reveals its own movement, its own ending.

So, the real work is not to follow, not to imitate, not to seek guidance endlessly—but to observe.

To observe the movement of thought, the subtle play of desire, the hidden roots of fear.

This requires great energy.

And that energy is dissipated when you are endlessly seeking, comparing, choosing, following.

But when you cease all that—when you see the utter futility of it—not as an idea, but as a fact—then energy is gathered. That very perception frees energy.

And with that energy, there is attention.

Not cultivated attention, not forced concentration, but a natural, effortless attention that comes when the mind is no longer burdened by authority, by imitation, by conflict.

In that attention, there is silence.

Not the silence created by discipline, by suppression, but a silence that comes when the mind understands itself completely.

And in that silence, perhaps, there is something immeasurable.

But that cannot be sought.

It comes only when the mind is free.

Free from following.

Free from becoming.

Free to see what is.

***

**Questioner:** Sir, there are so many teachers, so many gurus, so many systems of meditation. Each promises something—

peace, enlightenment, transformation. How is one to choose among them?

**Teacher:** Why do you want to choose at all?

**Questioner:** Because I feel confused. Each one seems to offer a different path, and I do not want to miss the right one.

**Teacher:** So, you are afraid of choosing wrongly?

**Questioner:** Yes… I suppose so.

**Teacher:** Then your choice is born out of fear, not out of understanding. Where there is fear, can there be clarity?

**Questioner:** No, sir.

**Teacher:** Then any choice you make in that state will inevitably lead to further confusion. So, the problem is not which teacher to follow, but why you feel the need to follow.

**Questioner:** I feel I need guidance. I don't know what is true.

**Teacher:** And you think another can tell you what is true?

**Questioner:** They seem to know more than I do.

**Teacher:** They may know more in terms of words or experience. But truth is not something that can be handed over. If I describe a sunset to you, will that description be the actual seeing?

**Questioner:** No, sir.

**Teacher:** So, you are living with descriptions, not with actuality. You collect ideas, beliefs, practices—and think you are progressing. But inwardly, you remain as you are.

**Questioner:** Then what is the role of a teacher?

**Teacher:** To point, perhaps. But if you cling to the pointer, you will never see what is being pointed at. The danger begins when you depend psychologically on another.

**Questioner:** Why is that dangerous?

**Teacher:** Because the moment you follow, you cease to observe. You interpret according to what you have been told. Then your mind becomes second-hand.

**Questioner:** Without guidance, how does one proceed?

**Teacher:** You are still thinking in terms of proceeding, of reaching a goal. Is truth something to be reached in time?

**Questioner:** Isn't it?

**Teacher:** If it is in time, it is not truth. Time implies becoming. But what is becoming? It is the movement of the same confused mind projecting a better future.

**Questioner:** Then what is one to do?

**Teacher:** See this whole movement clearly. Not as an idea, but as a fact.

**Questioner:** What do you mean by “what is”?

**Teacher:** Your actual state—your fear, sorrow, loneliness, confusion. That is your life.

**Questioner:** But that is painful to look at.

**Teacher:** That is why you escape—through beliefs, teachers, systems. But escape does not end pain; it sustains it.

**Questioner:** So, one must face it directly?

**Teacher:** If you see that escape is futile, then there is no escape. Then you remain with what is.

**Questioner:** How does one observe it?

**Teacher:** Can you observe without distortion?

**Questioner:** What creates distortion?

**Teacher:** The observer—the past, memory, knowledge. When you name fear, you are not looking at it; you are recognizing it.

**Questioner:** Then how should one look?

**Teacher:** Without naming, without judging, without trying to change it. Just observe.

**Questioner:** That seems difficult.

**Teacher:** It is difficult because you are used to interfering. Observation is not effort. It is attention.

**Questioner:** What is attention?

**Teacher:** A state in which there is no center controlling or resisting. It is open, effortless awareness.

**Questioner:** And what happens to fear in that attention?

**Teacher:** Find out. But when there is complete attention, there is no observer separate from fear.

**Questioner:** And then?

**Teacher:** In that undivided observation, the "what is" undergoes a transformation.

**Questioner:** How?

**Teacher:** There is no "how." The seeing is the doing.

**Questioner:** So, change is immediate?

**Teacher:** Truth is always immediate. The gradual is an invention of thought.

**Questioner:** Thought is afraid to end?

**Teacher:** Yes. Thought sustains the "me," and the "me" seeks continuity.

**Questioner:** Then to observe without the observer is to end that continuity?

**Teacher:** Yes. And that ending is the beginning of something entirely new.

**Questioner:** Is that what it means to stand alone?

**Teacher:** Yes. Not isolation, but freedom from dependence.

**Questioner:** That feels lonely.

**Teacher:** It feels lonely only when you seek comfort. When there is freedom, there is vast space, not loneliness.

**Questioner:** And in that space?

**Teacher:** There is silence—not cultivated, but natural.

**Questioner:** What lies in that silence?

**Teacher:** That cannot be described.

**Questioner:** Then what is the essence of all this?

**Teacher:** To see clearly—without following, without distortion.

**Questioner:** And that is enough?

**Teacher:** It is not a matter of enough. It is the only thing.

***

Do not follow—

for the path you follow
is already worn by another's fear,
another's longing,
another's conclusion.

And truth
is not found
in footprints.

You wander from teacher to teacher,
from word to word,
from promise to promise—
like one who shops for light
in a marketplace of shadows.

But light
is not sold.

See what you are doing—
not condemn it,
not justify it,
but simply see:

the restlessness,
the subtle hunger for guidance,
the quiet fear of standing alone.

It is this fear
that creates the guru.

It is this emptiness
that seeks to be filled
by another's voice.

But can another
ever tell you
what you are?

Can another
enter the hidden corridors
of your sorrow,
touch the roots of your fear,
or end the loneliness
you dare not face?

No one can walk there but you.

And the moment you follow,
you have already turned away
from that inward journey.

So, stand still.

Not physically—
but inwardly.

Stand without leaning,
without seeking support
in belief,
in method,
in authority.

Stand alone.

And in that aloneness,
look.

Look at your fear
as it arises—
not naming it,
not escaping from it,
not reshaping it
into something noble.

Just look.

Look at the movement of thought,
how it weaves the past
into the present,
how it creates the observer
who says,
“I am afraid.”

But is the observer
different from fear?

Or is he
the very movement
of it?

See this—
not as an idea,
but as a living fact.

And in that seeing,
the division ends.

Where there is no division,
there is no conflict.

Where there is no conflict,
there is a silence—
not cultivated,
not practiced,
not born of discipline,
but arising
like a still lake
untouched by wind.

In that silence,
there is no seeker.

No path.

No becoming.

Only a vast,
unmeasured presence
that cannot be invited,
cannot be held,
cannot be known.

It comes
when all following ends.

It flowers
when the mind
is free
to be nothing.

And in that nothingness—
there is everything.

***

**The Mind That Moves Alone**

The mind that is truly still
has no need of a companion.

It is not lonely,
for loneliness is the shadow of dependence.
Where there is the need for another—psychologically—
there is already fear,
already attachment,
already the seed of sorrow.

But the mind we are speaking of
is entirely free from this movement.

It stands alone.

Not in isolation,
not withdrawn,
not resisting relationship—
but inwardly, completely free.

Such a mind does not carry the burden of yesterday.

The past—
with its memories, hurts, pleasures, conclusions—
does not cling to it.

And therefore,
it does not project tomorrow.

No hope,

no fear,
no becoming.

It is not moving from “what was”
to “what should be.”

It is simply moving.

To move without the past
is to move afresh—
moment to moment.

Like a river
that is never the same,
never accumulating,
never holding.

In that movement,
there is no center saying,
“I am experiencing,”
“I am becoming,”
“I must achieve.”

The experiencer
has ended.

And therefore,
experience as accumulation
has no place.

Such a mind does not seek.

It does not pray.

Because prayer, as we know it,
is born of desire,
of fear,
of asking,
of becoming.

“I want protection,”
“I want peace,”
“I want enlightenment.”

This “wanting”
is the movement of the self.

And where the self is,
there is division.

So, the mind that is still
has no gods to seek,
no heavens to gain,
no beliefs to cling to.

Not because it denies them,
but because it has gone beyond the need.

When the mind is free from fear,
what need has it for protection?

When it is whole,
what need has it for hope?

This stillness is not cultivated.

It is not the result of discipline,
of control,
of practice.

If you practice stillness,
you are merely training the mind
to conform to an idea.

That is not stillness—
that is suppression.

True stillness comes
when the mind sees the whole movement of itself.

Sees how thought creates time,
how desire breeds conflict,
how attachment brings fear.

And in that seeing—
without choice,
without interference—
the movement of thought naturally comes to rest.

Then the mind is quiet.

Not made quiet.

Not forced into silence.

But quiet
because it understands.

And in that quietness,

there is a movement
that is not of time.

A freshness
that is not born of experience.

An innocence
that is untouched by the past.

Such a mind lives
without accumulation.

It meets each moment
as though it has never known it before.

And therefore,
there is no conflict.

No contradiction.

No struggle.

This is the beauty
of a mind that moves alone.

Alone,
and therefore whole.

Empty of the known,
and therefore, full of life.

Still—
and therefore, infinitely alive.

***

**The Mind That Moves Alone**

**Questioner:** Sir, you say the mind must be still. But we are never still. We are always thinking, restless, seeking. Is such a still mind actually possible?

**Teacher:** Let us first understand what we mean by stillness. Do you mean a mind that is made quiet through effort, through discipline, through control?

**Questioner:** Yes, that is what we generally try to do—control thought and make the mind quiet.

**Teacher:** Then that quietness is imposed. One part of the mind controlling another. That is not stillness; it is conflict.

**Questioner:** Then what is true stillness?

**Teacher:** A stillness that is not produced. A stillness that comes naturally, without effort.

**Questioner:** But how can that happen?

**Teacher:** When you ask "how," you are already seeking a method. And a method is the invention of thought. Through method, you can only achieve what thought projects.

**Questioner:** Then what is one to do?

**Teacher:** Why do you want to do anything?

**Questioner:** Because the mind is disturbed, restless, and wants peace.

**Teacher:** So, you want to escape from disturbance?

**Questioner:** Yes, that seems so.

**Teacher:** Then whatever you do will be an escape. And escape prevents understanding.

**Questioner:** Then should one remain with disturbance?

**Teacher:** If you see clearly that escape has no value, then you naturally remain with what is.

**Questioner:** But remaining with disturbance is uncomfortable.

**Teacher:** That is why you avoid it. But if you observe it without naming, without resisting, without trying to change it, then you begin to understand it.

**Questioner:** What happens in that understanding?

**Teacher:** You see that the observer is not separate from the disturbance.

**Questioner:** How is that?

**Teacher:** The observer is the past—memory, experience, knowledge. When he says, "I am disturbed," he creates a division. But that division is false.

**Questioner:** So, there is no observer separate from disturbance?

**Teacher:** There is only the movement of disturbance. And when there is no division, conflict ends.

**Questioner:** And then the mind becomes still?

**Teacher:** Naturally. Not because you made it still, but because the root of conflict has ended.

**Questioner:** Is this what you mean by a mind that moves alone?

**Teacher:** Yes. A mind that is not psychologically dependent on anything.

**Questioner:** But we depend on people inwardly.

**Teacher:** That dependence brings attachment. And where there is attachment, there is fear.

**Questioner:** Fear of losing, fear of being alone.

**Teacher:** Yes. So, dependence breeds fear, and fear prevents freedom.

**Questioner:** Then to be free is to be alone?

**Teacher:** To be alone—not isolated, not withdrawn—but inwardly free from dependence.

**Questioner:** That sounds like loneliness.

**Teacher:** Loneliness is the result of dependence. But aloneness is freedom. In that, there is no loneliness.

**Questioner:** You also say such a mind has no past and no future. How is that possible?

**Teacher:** Physically, we need time. But psychologically, time is the movement of thought—from what has been to what should be.

**Questioner:** Yes, we are always becoming something.

**Teacher:** And that becoming creates conflict. But when the mind sees this whole movement clearly, psychological time ends.

**Questioner:** Then what remains?

**Teacher:** Only the present—not as an idea, but as an actual state of being.

**Questioner:** And in that state, there is no desire?

**Teacher:** Desire as psychological becoming comes to an end.

**Questioner:** And hope?

**Teacher:** Hope is also part of time. When there is no psychological tomorrow, hope has no place.

**Questioner:** Then such a mind has nothing—no desire, no hope, no belief?

**Teacher:** Yes. And therefore, it is free.

**Questioner:** What about prayer and God?

**Teacher:** As long as prayer is asking, seeking comfort, it is part of the self. And what the self creates is not sacred.

**Questioner:** Then what is sacred?

**Teacher:** That which comes when the self is absent.

**Questioner:** And the self ends when thought is quiet?

**Teacher:** Not made quiet, but when thought understands its own limitation, it naturally becomes silent.

**Questioner:** And in that silence?

**Teacher:** There is a movement that is not of thought, not of time.

**Questioner:** Can it be described?

**Teacher:** No. The moment it is described, it becomes memory.

**Questioner:** Then how does one come upon it?

**Teacher:** By understanding oneself—not through systems, but through direct observation.

**Questioner:** And that observation brings stillness?

**Teacher:** Yes. Because in that observation, there is no observer.

**Questioner:** And that is the mind that moves alone?

**Teacher:** Yes. Alone—without dependence, without fear, without accumulation.

**Questioner:** And such a mind is alive?

**Teacher:** It is the only mind that is truly alive—because it is always fresh, always new, untouched by yesterday.

***

**The Mind That Walks Without Footprints**

The mind that is still
does not seek company.

It does not gather around itself
people, beliefs, ideas—
as a hedge against emptiness.

For it is not empty
in the way thought fears emptiness.

It is empty
of the known.

And therefore,
it is vast.

Loneliness asks for a companion.

But this mind
does not know loneliness.

Because loneliness is born
when the self
separates itself
and then seeks to be filled.

Where there is no self
as a center of accumulation,
who is there to be lonely?

So, it walks alone.

Not withdrawing,
not isolating,
not resisting the world—

but untouched inwardly
by dependence.

Like the sky
that holds all clouds
but is never burdened by them.

This mind
does not carry yesterday.

No hurt,
no pleasure,
no memory

that shapes the present.

And therefore,
it does not project tomorrow.

No hope to cling to,
no fear to escape.

It is not moving
from what has been
to what should be.

It is simply
moving.

A movement without direction.

A flow without motive.

A life
without becoming.

In it,
thought has found its place.

Useful,
necessary,
but no longer the master.

It does not spill over
into the psychological,
does not weave
images of “me” and “mine.”

And so,
there is no experiencer
seeking experience.

Prayer has no meaning here.

For prayer is a whisper of desire,
a reaching out
for comfort,
for protection,
for continuity.

But this mind
needs nothing.

It asks nothing.

It waits for nothing.

And therefore,
it is free
from gods it has invented,
from heavens it has imagined,
from fears it has nurtured.

Not by denial—
but by understanding.

This stillness
is not cultivated.

It is not the result

of discipline
or practice.

No method
can lead to it.

Because every method
strengthens the one
who practices.

And where the “one” is,
there is noise.

But when the whole movement
of the self
is seen—

its fears,
its desires,
its endless becoming—

seen without choice,
without interference—

then,
like a flame that consumes itself,
it ends.

And what remains
is not something gained.

It is something
that was always there,

waiting
for the noise to cease.

A silence
that has no opposite.

A stillness
that is not put together.

A freshness
untouched by time.

Such a mind
meets each moment
as though it has never known it.

And therefore,
each moment
is new.

Each perception
is whole.

Each action
is complete.

It leaves no trace.

Like a bird in the sky,
like a breeze through the trees—

moving,
yet never accumulating.

This is the mind
that walks without footprints.

Alone—
and therefore infinite.

Still—
and therefore alive.

*****

# Understanding Is the Ending of Distortion

What do we mean by understanding?
Is it something to be achieved through effort, through time, through accumulation of knowledge?
Or is it something entirely different?

We generally think understanding is the result of analysis, of experience, of comparison. We say, "I will understand gradually," or "I need more time to understand." But is that understanding at all? Or is it merely the movement of thought gathering more conclusions?

Understanding is not the product of time.

Time implies movement from what is to what should be. It implies effort, direction, motive. But where there is motive, there is distortion. Where there is direction, there is choice. And where there is choice, there is confusion.

So, can there be understanding when the mind is moving within confusion?

Let us look at something very simple.

When you look at a tree, do you actually see the tree? Or do you see the word tree, the knowledge about it, the memory of other trees, the associations? The moment you name it, the moment you recognize it, you have already moved away from direct perception.

Recognition is not understanding.

Recognition is the response of memory. And memory is always old. So, when the mind looks through memory, it is never seeing the new; it is only translating the present into the past.

Understanding can only take place in the present—not the present as a continuation of the past, but the present that is free from the past.

Now, can the mind look without the past?

This is not a question of practice. The moment you practice, you introduce time, discipline, method—and therefore distortion. Then you are no longer looking; you are trying to achieve a state.

Understanding is not an achievement.

It is not something you gain at the end of effort. It is there when the mind is utterly still—not made still through control, but naturally quiet because it sees the futility of its own noise.

What prevents understanding?

Prejudice.
Opinion.
Personal inclination.
All the subtle movements of the self.

When you look at anything—a person, an idea, a situation—you bring your likes and dislikes, your fears, your desires. You are not looking at the thing; you are looking at your own projection.

So, is it possible to look without the observer?

The observer is the past. The observer is the accumulation of experiences, knowledge, hurts, beliefs. The observer says, "I like," "I dislike," "I agree," "I disagree." And in that very movement, the thing being observed is distorted.

Where the observer is, there is no understanding.

Understanding comes when the observer is absent.

Not because you have forced him to be absent, not because you have disciplined yourself into a state of emptiness, but because you see the truth—that the observer is the source of distortion.

Seeing the truth of this is the ending of the observer.

And in that ending, there is a different quality of attention.

This attention is not concentration.

Concentration excludes. It resists distraction. It is a narrowing of the mind. But attention has no center. It is open, vast, without boundary.

In that attention, there is no effort, no control, no direction.

There is only seeing.

And in that seeing, there is instant understanding.

Not understanding as knowledge, not understanding as conclusion, but a direct perception of what is.

This perception acts.

It does not need will. It does not need decision. The very seeing is the action.

So, understanding is not something mysterious, something far away, something to be attained by the few.

It is there when the mind is simple.

And simplicity is not austerity, not renunciation, not outward discipline. Simplicity is the absence of conflict, the absence of contradiction, the absence of the self with all its complications.

Then the mind is like a clear mirror.

It reflects what is, without distortion.

And in that reflection, there is truth.

Not your truth or my truth, but truth that is beyond the divisions created by thought.

So, the question is not, how am I to understand?

The question is, Can I look without distortion?

Can I look without naming, without judging, without comparing, without the interference of the past?

If you can, even for a moment, you will see that understanding is immediate, whole, and complete.

It does not belong to you.

It is simply there.

***

**Understanding Without the Observer**

**Questioner:**
Sir, you say that understanding is not something mysterious, not something to be achieved through time. But for most of us, understanding seems very difficult, almost unattainable. Why is that?

**Speaker:**
Is it actually difficult, or have we made it difficult?

**Questioner:**
What do you mean by that?

**Speaker:**
When you say something is difficult, it implies effort, struggle, gradual progress. But is understanding a matter of effort? Or is it something entirely different?

Let us look at it simply. When you see danger—a snake on the path—there is immediate understanding, is there not? You do not say, "I will understand it tomorrow." You act instantly.

**Questioner:**
Yes, that is true. That understanding is immediate.

**Speaker:**
So, understanding exists when there is direct perception—when there is no confusion, no distortion.

Then why is there no such immediacy in psychological matters?

**Questioner:**
Perhaps because our minds are complicated, full of thoughts, emotions, and conflicts.

**Speaker:**
Exactly. The complication is not in understanding—it is in the mind that is trying to understand.

So, the question becomes: can the mind look at something without distortion?

**Questioner:**
What do you mean by distortion?

**Speaker:**
Distortion is when you do not see something as it is, but as you want it to be, or as you are afraid it might be.

For example, when you look at another person, do you actually see that person? Or do you see your image of them—your memories, your hurts, your expectations?

**Questioner:**
I suppose we mostly see our image.

**Speaker:**
Then you are not seeing the person at all. You are seeing your own projection.

And where there is projection, there is no understanding.

**Questioner:**
Is it possible to look without this projection?

**Speaker:**
That is the essential question, is it not?

But before we say "how," let us first see the fact. The fact is that the mind is always projecting—naming, judging, comparing, interpreting.

Can you observe this movement in yourself?

**Questioner:**
Yes, I can see that my mind is constantly commenting, evaluating.

**Speaker:**
That very movement is the interference of the past.

The past, as memory, is useful at a certain level—technical, practical. But psychologically, it prevents direct perception.

So, can the mind look without the past interfering?

**Questioner:**
But how can one look without the past? The past seems always present.

**Speaker:**
You see, you are again asking "how." The moment you ask "how," you are seeking a method, a system, a practice.

And any method implies time. It says, "I will gradually achieve a state where I can look without the past."

But in that very movement, the past is operating.

So, the "how" is part of the problem.

**Questioner:**
Then what is one to do?

**Speaker:**
Nothing.

**Questioner:**
Nothing?

**Speaker:**
Just observe.

Observe how the mind operates. Observe how it names, how it judges, how it compares. Do not try to change it, do not suppress it, do not control it.

Just watch.

**Questioner:**
But if I merely watch, will that bring about understanding?

**Speaker:**
When you watch without choice—without saying "this is right" or "this is wrong"—that very watching is attention.

And in that attention, there is no observer separate from the observed.

**Questioner:**
I don't quite understand that. How can the observer be the observed?

**Speaker:**
The observer is made up of memories, experiences, knowledge—the past. And when you observe something, it is this past that is looking.

So, the observer is the past.

Now, the thing you are observing is also interpreted through that same past.

So, the observer and the observed are not separate; they are part of the same movement.

**Questioner:**
If that is so, what happens when one sees this fact?

**Speaker:**
When you see this fact—not intellectually, but actually—you will find that the division between observer and observed comes to an end.

And where there is no division, there is no conflict.

**Questioner:**
And is that understanding?

**Speaker:**
That is the beginning of understanding.

Understanding is not a conclusion. It is not something you arrive at.

It is there when the mind is free from distortion.

**Questioner:**
So, understanding requires a mind that is free from prejudice, from opinion, from personal inclination?

**Speaker:**
Yes—but not as an ideal.

If you make it an ideal, then you will try to become free from prejudice, and in that effort, you create further conflict.

Instead, see the fact that prejudice distorts perception.

See it as you would see a dangerous thing.

In the very seeing of it, there is freedom from it.

**Questioner:**
Is such a mind possible for ordinary human beings?

**Speaker:**
Why do you call yourself ordinary?

Is it not thought that has created this idea of the "ordinary" and the "extraordinary"?

Understanding is not reserved for a few. It is available to any mind that is willing to look.

**Questioner:**
But our minds are restless, constantly moving. Can such a mind ever be quiet enough to understand?

**Speaker:**
A mind made quiet through control, discipline, or suppression is not truly quiet. It is merely forced into silence.

But when the mind sees the futility of its own restlessness—when it understands that all its movement leads to confusion—then it becomes quiet naturally.

**Questioner:**
And in that quietness, understanding takes place?

**Speaker:**
In that quietness, there is no center, no observer, no distortion.

There is only attention.

And in that attention, there is direct perception.

That perception is understanding.

**Questioner:**
So understanding is instantaneous, not gradual?

**Speaker:**
It is always instantaneous.

The gradual belongs to time, to becoming. But understanding is not becoming—it is being.

It is there when the mind is completely attentive.

**Questioner:**
Then the real question is not how to understand, but how to look?

**Speaker:**
Not even how to look.

Just look.

Without the word, without the image, without the past.

Look.

And in that looking, you will find that understanding is not something you attain—it is something that is.

When the mind is free.

*****

# Sailing the Uncharted Sea

Man has always sought a path.

A path gives direction,
certainty,
a sense of movement toward something.

And so, he asks:
“Which way should I go?”
“Who will guide me?”
“What is the method?”

But is truth something that lies at the end of a path?

If there is a path,
it must have been laid down by another.

And if you follow it,
you are merely repeating,
imitating,
walking in the footsteps of what has already been known.

Can the unknown be approached through the known?

The mind is the known.

It is made up of:

- memory
- experience
- knowledge

Everything it thinks,
everything it projects,
is within this field.

So, when the mind says,
"I will find truth,"
it is only moving within its own boundaries.

Like a prisoner
walking from one corner of the cell to another
and calling it freedom.

To sail the uncharted sea,
the mind must be free from the known.

But what does it mean
to be free from the known?

Not to forget knowledge—
you need knowledge to function,
to speak,
to live in the world.

But inwardly,
psychologically,
can the mind be free from its accumulations?

Look at how you live.

You carry yesterday:

- hurts
- pleasures
- images

You meet the present
through the past.

So, you never meet the present at all.

This accumulation
is the known.

And the known
is the past.

Can the mind see this fact?

Not as an idea,
but actually see
that it is always operating from memory.

If it sees this completely,
not partially,
then what happens?

The movement of accumulation
begins to end.

Not through effort,
not through discipline,
but through understanding.

Then the mind is no longer burdened.

It is light.

Empty—not of intelligence,
but of psychological content.

Such a mind
is entering the uncharted sea.

In that sea,
there is no direction.

No destination.

No map.

The moment you seek direction,
you have returned to the known.

The moment you ask, “Where am I going?”
you are back in the field of time.

So can the mind remain
without direction?

Without seeking security
in conclusion?

This requires great sensitivity.

Because the mind is accustomed
to holding on.

To belief,
to experience,
to knowledge.

To let go of all that—
not gradually,
not as a process—
but to see its limitation instantly—

is to be free.

And only such a mind
can move in the unknown.

This movement
is not guided.

Not controlled.

Not directed.

It is like a river
that flows without asking where it goes.

It moves
because movement is its nature.

In that movement,
there is no fear.

Because fear exists only
when there is something to lose.

But when the mind holds nothing,
what is there to lose?

So, sailing the uncharted sea
is not an achievement.

It is not something you reach.

It begins
when the mind sees the futility
of all paths.

Sees that no teacher,
no system,
no belief
can lead it to truth.

And in that seeing,
there is a great ending.

The ending of:

- seeking
- becoming
- accumulating

Then the mind is quiet.

Not made quiet.

But quiet
because it is no longer moving in circles.

In that quietness,
there is a vastness.

A space

that is not created by thought.

And in that space,
the mind moves—
without direction,
without fear,
without motive.

That movement
is the uncharted sea.

And the mind that enters it
is no longer seeking truth.

It is living it.

***

**Questioner:** Sir, you speak of living without a path. But how can one live without direction? We need guidance, do we not?

**Teacher:** Do we? Or have we become accustomed to depending on guidance?

**Questioner:** Without guidance, one feels lost.

**Teacher:** Is that feeling of being lost an actual fact, or the result of losing something to which you were attached?

**Questioner:** Perhaps we are attached to certainty.

**Teacher:** Yes. The mind seeks certainty because it is afraid of the unknown. So, it invents paths, systems, beliefs—something to hold on to.

**Questioner:** Are you saying all paths are inventions of thought?

**Teacher:** Obviously. A path must be laid down by someone. And if you follow it, you are merely walking where another has walked.

**Questioner:** But that may still lead to truth.

**Teacher:** Can truth be something repeated? Something second-hand?

**Questioner:** No, it must be discovered.

**Teacher:** Then how can you discover something new by following the old?

**Questioner:** Then there is no path to truth?

**Teacher:** Truth is a pathless land. If you see this not as an idea, but as a fact, then the whole search for direction comes to an end.

**Questioner:** But without direction, how does one live?

**Teacher:** You are again asking for a method. See what is happening. The mind is frightened of not knowing where it is going.

**Questioner:** Yes, that is true.

**Teacher:** So, it seeks security in direction. But is there security in following?

**Questioner:** It feels secure.

**Teacher:** It feels secure because it is familiar. But what is familiar is the known. And the known is the past.

**Questioner:** So, following is living in the past?

**Teacher:** Of course. You are repeating, imitating, conforming.

**Questioner:** Then what does it mean to sail the uncharted sea?

**Teacher:** It means to move without the burden of the known.

**Questioner:** Is that possible?

**Teacher:** Let us find out. What is the known?

**Questioner:** Memory, experience, knowledge.

**Teacher:** Yes. And psychologically, you carry all this from moment to moment.

**Questioner:** That is how we function.

**Teacher:** Technically, yes. But psychologically, does this accumulation not prevent you from seeing anything anew?

**Questioner:** It does.

**Teacher:** So, the known is always interfering with the present.

**Questioner:** Then how can one be free from the known?

**Teacher:** Not by effort, not by suppression. But by seeing its whole movement.

**Questioner:** What do you mean by seeing?

**Teacher:** Observing how every thought arises from memory, how every reaction is conditioned.

**Questioner:** And that observation frees the mind?

**Teacher:** If the observation is complete—without the observer interfering.

**Questioner:** Without the observer?

**Teacher:** The observer is the past. When the observer looks, he translates what he sees according to memory.

**Questioner:** Then how can there be observation without the observer?

**Teacher:** By being aware without naming, without judging, without comparing.

**Questioner:** That seems very subtle.

**Teacher:** It is simple, but the mind makes it complex.

**Questioner:** And in such observation?

**Teacher:** The movement of the known begins to quiet down.

**Questioner:** Naturally, not through control?

**Teacher:** Naturally. When you see the limitation of something, you do not cling to it.

**Questioner:** Then the mind becomes empty?

**Teacher:** Empty of the psychological content—the burden of accumulation.

**Questioner:** And that is entering the uncharted sea?

**Teacher:** Yes. Because the unknown cannot be approached by the known.

**Questioner:** But in that state, there is no direction, no goal.

**Teacher:** Why do you want a goal?

**Questioner:** To feel that I am moving somewhere.

**Teacher:** That is the movement of becoming—of time.

**Questioner:** Yes.

**Teacher:** But the uncharted sea has no destination. The moment you seek an end; you have already left it.

**Questioner:** Then how does one live in that state?

**Teacher:** Not "how." The moment you ask how, you are back in the known.

**Questioner:** Then there is only observation?

**Teacher:** Only awareness of what is.

**Questioner:** And from that, action arises?

**Teacher:** Action that is not born of the past.

**Questioner:** Is there fear in such a life?

**Teacher:** Fear exists only when there is something to hold on to or something to lose.

**Questioner:** And when the mind holds nothing?

**Teacher:** There is nothing to lose.

**Questioner:** That sounds like great freedom.

**Teacher:** It is freedom. But not something to be achieved—only something that comes when the known ends.

**Questioner:** And that ending is the beginning of the uncharted sea?

**Teacher:** It is not a beginning or an ending. It is a movement without time.

**Questioner:** A movement without time?

**Teacher:** Yes. A movement that is always new.

**Questioner:** And the mind can live in that?

**Teacher:** Only when it is completely free from the past psychologically.

**Questioner:** Then such a mind is always fresh?

**Teacher:** Always.

**Questioner:** And that is living truth?

**Teacher:** Not living truth as an idea—but being in that movement.

Where there is no path,
no guide,
no destination—

only the vastness
of the uncharted sea.

***

Man has always asked for a path—
a line to follow,
a direction to hold,

a promise of arrival.

He fears to be without it.

For a path gives comfort:
someone has walked it before,
someone has marked the way,
someone assures, “You will reach.”

But truth
has never walked a path.

It leaves no footprints,
no signposts,
no destination.

The mind,
burdened with its yesterdays,
cannot enter the unknown.

It carries:
memories like anchors,
experiences like maps,
beliefs like borrowed stars.

And with these,
it tries to navigate the immeasurable.

But the uncharted sea
has no map.

No compass.
No horizon that promises arrival.

So, the mind hesitates.

It asks,
“Where am I going?”
“What will I become?”
“What lies ahead?”

And in these questions
it retreats—
back into the known.

To sail the uncharted sea
is to let go of the shore.

Not gradually,
not in parts—
but completely.

To leave behind:
the safety of conclusions,
the comfort of belief,
the weight of experience.

Then the mind is light.

Unburdened.

Empty—
not of intelligence,
but of accumulation.

In that emptiness,

there is no center
that seeks direction.

No self
that demands arrival.

Only movement.

A movement without motive.
A flow without becoming.
A silence that is alive.

There is no fear here.

For fear belongs to what is held,
to what may be lost.

But when nothing is held,
what can be lost?

The sea does not ask
where it flows.

The wind does not ask
where it moves.

And the mind,
free of the known,
moves likewise.

Each moment
untouched by the last.

Each perception
fresh,
unrepeated.

This is not a journey.

Not a progress.

Not a becoming.

It is a living—
without direction,
without accumulation,
without end.

And in that vastness,
where no path exists,
no guide leads,
no goal waits—

There is something
immeasurable.

Not to be reached,
not to be named—

But to be.

*****

# Action Without Interval

We are accustomed to think that action follows thought. First there is an idea, a conclusion, a formula; then, after some consideration, we act. This seems orderly, even necessary. But is such action ever whole?

Let us look at it carefully.

When you have an idea about what should be done, that idea is born of the past—of memory, knowledge, experience, or conditioning. Then there is a gap, however brief, between that idea and the act. In that gap, there is hesitation, calculation, comparison. And from that gap arises contradiction.

You say, "I should be kind," yet you feel anger. The idea of kindness stands apart from the fact of anger, and action becomes a struggle between the two. What you do is then shaped by effort, by suppression or adjustment. Such action is fragmented, because it is born of division.

So, we must ask: is action ever free from this division?

We generally think that without an idea, without a plan or principle, there can be no right action. But is that true? Or have we been conditioned to rely on formulas because they give us a sense of security?

A formula promises certainty. It tells us what to do, how to behave, what is right and what is wrong. But life is not a

formula. Life is a living movement, constantly changing, never repeating itself in exactly the same way.

When action is based on a fixed idea, it is already out of touch with what is actually taking place.

So, there is always a discrepancy between the idea and the fact.

And in that discrepancy lies conflict.

Let us go further.

Is it possible to act without this interval—without the separation between the observer who decides and the action that follows?

This question can only be understood if we see clearly the nature of the observer.

The observer is not separate from what he observes. He is the result of past experiences, memories, and knowledge. When he looks at a situation, he translates it according to his conditioning. Therefore, his perception is never fresh; it is always colored by the past.

When such an observer acts, his action is inevitably conditioned, limited, and therefore contradictory.

But is there a different kind of perception—one that is not shaped by the past?

When you see something dangerous—a snake on the path—there is immediate action. There is no idea, no formula, no delay. The seeing is the doing.

In that instant, there is no division between observer and observed. There is only perception, and that perception acts.

Can there be such perception in psychological matters?

When you are angry, can you observe that anger without naming it, without justifying it, without trying to change it? Can you simply see it as it arises?

If you name it, you have already brought in the past. The word "anger" carries associations, judgments, memories. These interfere with direct perception.

But if there is simple observation—without the interference of thought—then the observer is not separate from the anger.

There is only anger.

And in that complete attention, something extraordinary takes place.

The anger unfolds, reveals its whole structure, and in that revelation, it comes to an end—without effort, without suppression.

That ending is action.

So, action is not something that follows understanding; it is understanding itself.

When you see clearly, you act. There is no interval.

It is the interval that breeds contradiction.

We are afraid of acting without the guidance of ideas because we fear making mistakes. We want certainty, assurance that what we do is right. But certainty is always rooted in the past. It belongs to knowledge, which is limited.

Life does not wait for certainty. It demands a mind that is attentive, sensitive, and free to respond.

Such a mind does not act according to formulas. It acts out of direct perception.

This does not mean disorder. On the contrary, it is the only true order.

Order is not imposed by discipline or control. Such order is merely conformity, which hides disorder underneath.

True order comes when there is no contradiction. And there is no contradiction when action is whole.

To act wholly is to act without division.

It is to see and to do in the same movement.

It is to be so attentive that the past does not interfere with the present.

This requires a mind that is deeply aware of its own processes—its tendencies to compare, to judge, to postpone.

In observing these movements without choice, without trying to change them, the mind becomes quiet—not through effort, but through understanding.

And in that quietness, perception is clear.

From that clarity, action flows naturally.

Not as a reaction, not as a result of compulsion or habit, but as an expression of intelligence.

This intelligence is not personal. It is not "your" intelligence or "mine." It comes into being when the mind is free from the limitations of the self.

Then action is no longer fragmented.

It is not divided into idea and execution, into "what should be" and "what is."

It is a single movement—complete, immediate, whole.

To live in this way is not to follow a system.

It is to understand oneself from moment to moment.

In that understanding, the gap between thought and action ends.

And where there is no gap, there is no contradiction.

There is only action—living, dynamic, and true.

***

**Seeker:** Sir, you say that action is not divided into idea and execution. But in our daily life, don't we always think first and then act?

**Teacher:** That is what we are accustomed to. But is such action ever complete?

Let us look at it carefully. When you say, "I will act," what precedes that action?

**Seeker:** An idea… a decision… perhaps a conclusion.

**Teacher:** And that idea—where does it come from?

**Seeker:** From past experience, knowledge, what I have learned.

**Teacher:** Exactly. So, the idea is always old. It is the response of memory.
Then there is a gap between that idea and the action that follows.

In that gap, what takes place?

**Seeker:** I suppose there is hesitation… thinking… weighing options.

**Teacher:** And also, conflict, is there not?

You say, "I should do this," but you feel otherwise.
So, there is contradiction between the idea and the fact.

**Seeker:** Yes, that happens quite often. But how can one act without an idea? Would that not lead to confusion?

**Teacher:** On the contrary, it is the idea that breeds confusion.

When you act according to an idea, you are not responding to what is actually happening. You are responding to what you think should happen.

So, there is always a discrepancy between the fact and the idea.

And that discrepancy is conflict.

**Seeker:** Then what is right action?

**Teacher:** To understand that, we must first see the false as false.

Action based on an idea is always limited, because the idea is born of the past.

So, is there an action that is not born of the past?

**Seeker:** I cannot quite see how that is possible.

**Teacher:** Let us take a simple example.

If you see a dangerous snake on the path, what happens?

**Seeker:** I react instantly. I move away.

**Teacher:** Is there an idea first, and then action?

**Seeker:** No, the seeing itself is the action.

**Teacher:** Precisely. There is no interval.

The perception and the action are one.

**Seeker:** But that is a physical danger. Can the same happen psychologically?

**Teacher:** Why not?

When you are angry, what do you usually do?

**Seeker:** I either express it or try to control it.

**Teacher:** Both are reactions based on ideas—what you think you should or should not do.

But can you observe anger without naming it, without justifying or condemning it?

**Seeker:** That is difficult. The moment I feel it, I already call it "anger."

**Teacher:** The naming is the interference of the past.

The word carries memory, judgment, association.
So, you are no longer observing the fact; you are observing through the screen of thought.

**Seeker:** Then how is one to observe?

**Teacher:** Simply watch.

Not with effort, not with a motive, but with attention.

See the feeling as it arises—without naming it, without trying to change it.

In that observation, is there an observer separate from the feeling?

**Seeker:** If I look closely… the observer seems to be part of the same movement.

**Teacher:** Exactly.

The observer is not separate. He is made of thought, and thought is the very movement you are observing.

So, the division between observer and observed is illusory.

**Seeker:** And when this division ends?

**Teacher:** Then there is only observation.

And in that observation, there is no interval.

The seeing is the doing.

**Seeker:** What do you mean by "the seeing is the doing"?

**Teacher:** When you see something totally, completely, without distortion, that very seeing brings about action.

Not later—immediately.

**Seeker:** So, action is not separate from understanding?

**Teacher:** Understanding is action.

If you truly see the danger of something—say, a precipice—you do not debate or postpone. You act instantly.

Similarly, if you see the whole structure of anger—the hurt, the image, the reaction—then that very seeing ends it.

That ending is action.

**Seeker:** But we seem to live always in this gap—between what we think and what we do.

**Teacher:** Yes, and that gap is the source of all contradiction.

We say one thing and do another.
We believe in peace and live in conflict.

This division arises because action is based on ideas, not on direct perception.

**Seeker:** Then is it possible to live without this gap?

**Teacher:** It is possible only when there is complete attention.

Attention in which there is no center, no observer directing.

In such attention, the mind is quiet—not made quiet, but naturally still.

And in that stillness, perception is clear.

**Seeker:** And from that clarity, action flows?

**Teacher:** Yes. Without effort, without conflict.

Such action is not the result of decision. It is not based on a formula.

It is whole.

**Seeker:** But in daily life, we need knowledge—technical knowledge, planning. Does that not involve ideas?

**Teacher:** Of course. At the practical level, knowledge is necessary.

But we are talking of psychological action—of how you respond inwardly to life.

There, knowledge becomes a hindrance when it interferes with direct perception.

**Seeker:** I see. So, the problem is not knowledge itself, but using it where it does not belong.

**Teacher:** Exactly.

Where knowledge is needed, use it.
But where understanding is required, knowledge must be quiet.

**Seeker:** Then what is the essence of right action?

**Teacher:** To see without distortion.

To observe without the past interfering.

In that observation, there is no division, no interval.

And therefore, no contradiction.

**Seeker:** So, action is the living present?

**Teacher:** It is not even the "present" as an idea.

It is the movement of life itself—unbroken, immediate.

**Seeker:** And this can only happen when the mind is attentive?

**Teacher:** When the mind understands itself—its tendencies to postpone, to judge, to act according to patterns.

In seeing these clearly, without trying to change them, they come to an end.

And with that ending, there is a different quality of mind.

**Seeker:** A mind that acts without division?

**Teacher:** Yes.

A mind in which the observer and the observed are one.
A mind in which seeing and doing are not separate.

**Seeker:** That seems like a completely different way of living.

**Teacher:** It is not a way to be practiced.

It comes into being when you see the truth—that any gap between idea and action is contradiction.

Seeing that truth is the beginning of action without interval.

*****

# Must Life Be a Battlefield?

**Questioner:**
Sir, you speak of understanding the structure of the mind, of observing oneself, of freedom from ambition and comparison. But forgive me for saying this—these things seem suitable for someone who has retired from life.

You have time. You can sit quietly and talk about awareness and the non-self.

But we young people are in the battlefield of life. We must struggle to survive, to earn a livelihood, to compete. If we do not struggle, we will be crushed.

So how can we live with what you are saying?

**Teacher:**
First, let us look at the assumption behind your question.

You say life is a battlefield.

Is that an inevitable fact, or is that the result of the way human beings have organized society?

You have accepted struggle as natural, as necessary. But have you ever questioned whether life must actually be that way?

**Questioner:**
But sir, that is the reality. Everyone competes—for jobs, for position, for success. If I do not compete, I will fall behind.

**Teacher:**
Behind whom?

You see, from childhood you have been taught to compare yourself with others. One student is first, another is second, another is last.

Comparison becomes the foundation of your thinking.

Then naturally life appears as a race.

But have you ever asked whether comparison is necessary at all?

A rose does not compare itself with a lily.

A mountain does not struggle to become higher than another mountain.

But human beings are conditioned to measure themselves constantly against others.

From that measurement comes fear, ambition, anxiety.

And you call that the battlefield of life.

**Questioner:**
But sir, if we do not strive, if we do not struggle, how can we survive?

**Teacher:**
We are not talking about the practical necessities of living.

Of course one must work, learn skills, earn a livelihood. That is obvious.

But inwardly, psychologically, why must there be this constant struggle to become something?

To become important, successful, powerful?

You see the difference?

The outward activity of living may require effort, learning, cooperation.

But inwardly we have created a tremendous conflict—the desire to become something greater than others.

It is this psychological struggle that destroys intelligence.

**Questioner:**
But sir, without ambition how will society progress?

**Teacher:**
Has ambition really created a good society?

Look at the world.

Ambition in politics produces tyranny.
Ambition in business produces exploitation.
Ambition in religion produces spiritual authority.

Ambition may create technological progress, but inwardly it breeds conflict and misery.

So, the question is not whether you should sit quietly doing nothing.

That is not what is being suggested.

The question is whether you can live, work, act in the world without the psychological burden of becoming.

**Questioner:**
Is that possible while living an active life?

**Teacher:**
Of course.

Understanding the mind is not something you do at the end of life.

It is something you observe while living.

While you speak.
While you work.
While you relate to others.

When anger arises, you observe it.

When jealousy appears, you observe it.

When ambition pushes you, you watch its movement.

This observation does not require retirement.

It requires attention.

In fact, a young mind that begins to observe itself may remain fresh, alive, intelligent.

But if you wait until the end of life, the mind has already become dull through habit and conflict.

**Questioner:**
So, you are saying self-understanding is not separate from living?

**Teacher:**
Exactly.

Self-understanding is living.

It is not something apart from action.

On the contrary, when you understand yourself, action becomes intelligent.

Then you may work, create, learn, even succeed in the world—but without the poison of comparison and ambition.

Then life is no longer a battlefield.

It becomes something entirely different.

A movement of intelligence.

And perhaps only such human beings—young, alert, free from psychological struggle—can bring about a new society.

Not those who merely repeat the old pattern of conflict.

***

The young man said:

“Sir,
you speak of the mind,
of awareness,
of freedom from the self.

But we are young.
We stand in the battlefield of life.

We must struggle
for work,
for bread,
for position.

If we do not fight,
we will be crushed.

Perhaps when life is over,
when there is nothing left to do,
one may sit quietly
and talk of the mind.

But now
we must live.”

And the old teacher listened
without judgment.

Then he said gently:

“Is life truly a battlefield,
or have we made it so?”

From childhood
you are told to run faster than another,
to rise higher than another,
to become more important than another.

Comparison becomes your breath.

And where there is comparison,
there is fear.

Where there is fear,
there is struggle.

And so, life appears
as a war without end.

But look carefully.

The tree grows
without competing with another tree.

The river flows
without ambition.

The stars burn
without the desire to be greater
than other stars.

Only man
has made existence
into a race.

And having entered the race,

he calls it life.

But understanding the mind
is not the luxury
of old age.

It is the flame
that must be lit in youth.

To watch anger
as it rises.

To see jealousy
as it moves quietly in the heart.

To observe ambition
without being driven by it.

This watching
does not belong to retirement.

It belongs
to living.

For a mind that understands itself
moves through the world differently.

It may work,
create,
build,
discover—

but inwardly

it does not fight.

Then life is no longer
a battlefield.

It becomes
a vast unfolding.

And the young mind
that sees this early

may live a life
that is free

from the ancient burden
of struggle.

*****

# Why Don’t Schools Teach the Structure of Violence?

We educate the young in many things.

They learn mathematics, physics, chemistry, engineering, medicine. They are trained to operate machines, to calculate, to design bridges, to explore space, to manipulate the atom.

Knowledge expands endlessly.

But while knowledge grows, something strange continues in the world:
man, still kills man, nations still prepare for war, communities still hate each other, and human beings live in fear, conflict, and sorrow.

So, one must ask a very serious question:

Why don’t schools teach the structure of violence?

Surely that is far more important than learning how to split the atom or how to design more powerful technology.

Because a mind that has not understood violence will inevitably use knowledge destructively.

Knowledge in the hands of a violent mind becomes dangerous.

Science then produces not only medicine but also bombs.

Technology not only connects people but also controls and destroys them.

So, the real issue is not merely education in knowledge but education in understanding the human mind.

Let us look at this carefully.

What is violence?

We usually think of violence only as physical brutality—killing, striking, war. But violence begins long before the fist is raised or the weapon is fired.

Violence begins in the subtle movements of thought.

It begins in comparison:
I must be better than you.

It begins in ambition:
I must rise above others.

It begins in envy, jealousy, domination, and the desire for power.

These are all forms of violence.

But our education rarely helps a child observe these movements within himself.

Instead, schools often strengthen them.

From the very beginning the child is taught to compete.

Marks, ranks, prizes, rewards, punishments—everything encourages comparison. One student is told he is first, another that he is second, another that he has failed.

This constant comparison breeds fear and jealousy.

Fear of failure.
Jealousy of success.
The desire to surpass another.

And from that psychological structure arises conflict.

Later that same child grows into an adult who competes for position, prestige, authority. Nations behave exactly in the same way as individuals—seeking power, superiority, and domination.

Thus, the seeds planted in childhood eventually become the wars of the world.

So, the question is not merely about war.

The question is about the structure of violence within human consciousness.

If education were truly concerned with the well-being of humanity, it would help the student understand this structure from the very beginning.

Not as a theory, not as a moral lecture, but through observation.

A teacher and student could inquire together:

What is anger?

What is envy?

Why do we compare ourselves with others?

Why do we seek success at the cost of another?

What is fear?

Can the mind observe these movements as they arise?

Such inquiry awakens intelligence.

And intelligence is very different from mere intellect.

Intellect accumulates information.
Intelligence understands life.

A highly educated mind may design extraordinary machines, yet remain inwardly violent, ambitious, and fearful.

Such a mind may advance civilization technologically while destroying it psychologically.

That is exactly what we see happening in the world today.

So, education must ask a fundamental question:

Is it possible to cultivate a mind that is deeply intelligent, not merely knowledgeable?

A mind that understands itself.

A mind that sees the whole movement of violence—how it begins, how it grows, how it disguises itself as ambition, nationalism, religious belief.

When the mind sees the whole structure clearly, without justification or condemnation, there is a natural ending to violence.

Not through discipline.
Not through ideals like “peace” or “nonviolence.”

Ideals only create conflict between what we are and what we think we should be.

But direct perception brings transformation.

The moment you see a poisonous snake, action is immediate. There is no debate.

Similarly, when the mind truly sees the destructive nature of violence, it ends.

Such perception cannot be forced.

But education can create the environment where such understanding becomes possible.

Schools could become places of inquiry rather than mere centers of information.

Teachers and students could learn together about the nature of the mind, about fear, desire, comparison, and conditioning.

Then learning would not merely prepare the student for a career.

It would prepare him to live intelligently in a complex world.

Without such understanding, all knowledge remains incomplete.

You may master every science, yet if you do not understand violence within yourself, you will inevitably contribute to the disorder of the world.

So perhaps the most important question for education is this:

Can schools help human beings understand themselves?

If they cannot, then all our universities, all our laboratories, all our technological achievements may only refine the instruments of destruction.

But if even a few schools begin to inquire into the structure of violence in the human mind, something entirely new may begin.

A different kind of human being may emerge—
one who is deeply intelligent, free from comparison, free from psychological violence.

And such a human being may finally bring peace to a world that has known conflict for thousands of years.

***

Children go to school
with bright eyes

and curious minds.

They learn the names of stars,
the language of numbers,
the secrets hidden in atoms,
the laws that move the planets.

They learn how bridges stand,
how machines speak,
how the body heals.

Knowledge grows
like a vast forest.

Yet something essential
is never touched.

No one asks the child
to look into the mirror of himself.

No one asks:

What is anger?
What is jealousy?
Why do you compare yourself
with another?

Why does the mind
seek to be greater,
higher,
more successful
than someone else?

From the very beginning
the child is told:

Be first.
Be better.
Win.

And slowly, quietly,
comparison enters the heart.

A seed is planted.

From that seed grow
envy,
fear,
ambition,
the hunger to dominate.

And when these seeds
spread across millions of minds,

they become nations,
armies,
wars.

The classroom may be silent,
but the world outside burns.

Strangely,
schools teach everything
except the one thing
that may save humanity:

to understand oneself.

A child may know
the distance between planets,

yet not understand
the anger rising in his own mind.

He may calculate
the movement of galaxies,

yet not see
how comparison breeds sorrow.

So, knowledge expands outward
while inwardly
confusion deepens.

And that confusion
builds a violent world.

But imagine a different school.

A place where the teacher
and the student
look together.

Not only at books,
but at the movement of thought.

Where the child learns
to observe anger
as it arises.

To see jealousy
without hiding it.

To watch ambition
without being driven by it.

In that watching
there is intelligence.

Not the intelligence of memory,
not the cleverness of intellect,

but the quiet light
of understanding.

And where there is understanding,

comparison fades.

Ambition loses its grip.

Violence withers
like a plant without water.

Then learning becomes sacred.

Not merely preparation for a career,
but the flowering
of a human being.

And perhaps
if even a few children

are educated in this way,

the ancient story of mankind—

its wars,
its cruelty,
its endless conflict—

may finally come
to an end.

*****

# Where Does Drive Have Its Roots?

Human beings are constantly driven.

Driven to succeed,
driven to achieve,
driven to become something more than what they are.

From childhood we are encouraged to cultivate this drive. Society praises the ambitious, admires the successful, and glorifies those who rise above others.

But very rarely do we ask a simple and fundamental question:

Where does this drive come from?

Is it a natural movement of life, like the growth of a tree or the flowing of a river?
Or is it born out of something else—something psychological?

Let us look at it quietly.

Drive appears when the mind takes a position.

A position is not merely a physical place; it is a psychological standing.

“I must become successful.”
“I must reach a higher status.”

“I must gain recognition.”
“I must become something greater than I am.”

The moment the mind takes such a position, it creates a center from which it begins to strive.

From that center arises drive.

The mind now pushes itself toward an imagined point in the future. It measures itself constantly against that goal.

This measurement becomes effort.

Effort becomes struggle.

And struggle becomes the driving force of life.

But look at what is happening inwardly.

The mind is always moving from what is to what should be.

What is—may be simple, ordinary, perhaps even empty.

But thought invents an image of what should be: success, importance, recognition, spiritual achievement.

Between these two—the actual and the imagined—conflict begins.

Drive is the energy of that conflict.

So, drive is not freedom.

It is the pressure created by comparison and becoming.

And because the goal is created by thought, it can never bring lasting contentment.

Even when the goal is achieved, the satisfaction is brief.

A new position must be sought.

A new level must be reached.

The mind moves from one achievement to another, from one position to another.

This movement appears like progress, but inwardly it is a constant state of dissatisfaction.

Because the very structure of drive is rooted in discontent.

If the mind were completely content, there would be no drive to become something else.

So, the question arises: Can there be action without this psychological drive?

We are accustomed to believing that without ambition and drive, life would become stagnant.

But is that actually true?

Look at nature.

The flower blooms without ambition.

The river flows without striving to become the ocean.
The sun rises without the desire to be admired.

There is immense energy in nature, but it is not born of comparison or psychological becoming.

Similarly, when the mind is free from the burden of position-taking—free from the need to become something—it does not become dull or inactive.

On the contrary, it has tremendous energy.

Because the energy that was previously wasted in conflict, comparison, and dissatisfaction is now free.

Such a mind can work, create, discover, and act with great vitality.

But its action is not driven by the urge to become.

It acts out of intelligence.

And intelligence has a very different quality from ambition.

Ambition is narrow and self-centered.
Intelligence is whole and compassionate.

Where ambition operates, there is always discontent.

Where intelligence acts, there is a quiet completeness.

So, the real question is not how to strengthen drive.

The real question is whether the mind can see the whole structure of drive—its roots in position-taking, comparison, and becoming.

When that structure is seen clearly, without resistance or justification, something remarkable happens.

Drive, as we know it, begins to lose its grip.

Then action flows naturally—not from dissatisfaction, but from understanding.

And such action may be far more creative, far more intelligent, than all the restless striving born of psychological drive.

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**Questioner:**
Sir, human beings seem to be driven all the time—to achieve, to become successful, to gain recognition. Society praises this drive. But where does this drive actually come from?

**Teacher:**
Let us examine it together. When you say you are driven, what do you mean by that word?

**Questioner:**
I mean the urge to achieve something—to reach a certain position in life, to become somebody.

**Teacher:**
So, drive is connected with becoming something, is it not?

**Questioner:**
Yes, sir.

**Teacher:**
And to become something implies that you are not satisfied with what you are.

**Questioner:**
That seems true. One wants to improve, to move forward.

**Teacher:**
So, the movement of drive begins with dissatisfaction.

You are this, and you want to become that. Between the two—the present and the projected future—there is effort, struggle, and conflict.

**Questioner:**
But sir, without this drive, without this dissatisfaction, would there be any progress at all?

**Teacher:**
We must be careful with the word progress. Technological progress may require learning, skill, and effort. But psychologically we are talking about something different.

We are asking why the mind constantly seeks a position.

**Questioner:**
What do you mean by a position?

**Teacher:**

A psychological standing.

“I must become successful.”
“I must gain status.”
“I must be recognized.”
“I must become spiritually enlightened.”

The mind takes a position and then begins to move toward it.

That movement is what you call drive.

**Questioner:**
Are you saying that drive comes from position-taking?

**Teacher:**
Look at it. The moment you take a position, you must defend it, maintain it, and strengthen it.

And if you have not yet reached that position, you struggle to attain it.

In either case, the mind is in a state of effort and tension.

**Questioner:**
But if one achieves that position, does it not bring satisfaction?

**Teacher:**
Only for a very short time.

Then the mind seeks another position.

A man becomes a manager, then he wants to become a director.
A politician gains power, then he wants greater power.
A religious man seeks one experience after another.

The movement never ends.

**Questioner:**
So, the mind is always dissatisfied?

**Teacher:**
Yes, because the structure of drive itself is rooted in discontent.

Whether you hold a position for many years or only for a day, the same thing happens.

Sooner or later the mind becomes restless again.

It must move to the next achievement, the next recognition.

So, the drive produces perpetual discontent.

**Questioner:**
Then are you suggesting that one should have no ambition, no drive at all?

**Teacher:**
We are not suggesting anything.

We are simply observing.

When the mind sees the truth of something clearly, there is action without being told what to do.

If you see that a particular food is poisonous, you do not ask whether you should avoid it.

The perception itself acts.

**Questioner:**
But without drive, would life become dull?

**Teacher:**
On the contrary.

A mind caught in ambition and comparison wastes enormous energy in conflict.

When that conflict ends, there is tremendous energy available.

Look at nature.

The river flows with immense force, yet it has no ambition.

The flower blooms with great beauty, yet it does not compare itself with another flower.

Similarly, when the mind is free from the urge to become something, it does not become inactive.

It becomes extraordinarily alive.

**Questioner:**

So, action can exist without drive?

**Teacher:**
Yes.

Action then comes from intelligence, not from dissatisfaction.

Intelligence acts appropriately in each situation.

But ambition and drive are always seeking a position.

And wherever the mind seeks position, it must eventually find discontent.

So, the real question is not how to cultivate drive, but whether the mind can understand the whole structure of becoming.

When that structure is seen clearly, the mind is free from its compulsions.

Then action flows naturally—without conflict, without perpetual dissatisfaction.

And perhaps such action is the only truly creative action.

*****

# The many masks of escape

All escapes are on the same level; there are no superior or inferior escapes, there are no spiritual escapes apart from the mundane. All escapes are essentially similar; and if we recognize that the mind is constantly escaping from the central problem of anguish, of emptiness, then we are capable of looking at emptiness without condemning it or being afraid of it.

We rarely remain with what actually is.
When the mind encounters loneliness, emptiness, or the deep sense of inner insufficiency, it immediately seeks a way out. That movement away from what is felt inwardly is called escape.

One may escape through worldly activities—work, ambition, entertainment, possessions, relationships. Another may escape through what are considered spiritual pursuits—beliefs, rituals, meditation practices, sacred books, gurus, or the promise of enlightenment. But fundamentally, the movement is the same.

The mind calls one escape worldly and another spiritual, thereby giving itself the illusion of dignity. Yet an escape remains an escape, whether it wears the clothing of religion or the dress of pleasure. The mind escapes because it is unwilling to remain with the feeling of emptiness, with the sense of inward poverty, with the ache of loneliness.

If we observe carefully, we will see that this constant movement of escape prevents us from ever understanding the root of our anguish.

The central fact is emptiness.

That emptiness is not merely the absence of activity or companionship. It is the deep sense of psychological insufficiency that thought has created through comparison, ambition, and the endless pursuit of becoming. Thought builds the image of what one should be, and when that image is not fulfilled, there is frustration, loneliness, and inner void.

The mind cannot bear this emptiness. Therefore, it runs.

It runs toward pleasure, toward belief, toward distraction. It seeks comfort in ideas, authority, and experience. Yet every escape only strengthens the emptiness, because the escape does not end the problem; it merely covers it.

So, the real question is not how to fill the emptiness, but whether the mind can look at it directly.

Can one observe that sense of inner void without naming it, without condemning it, without trying to escape from it?

When the mind sees clearly that every form of escape—whether worldly or spiritual—is essentially the same movement away from what is, something extraordinary happens. The mind begins to stop escaping, not through discipline or control, but through understanding.

Then emptiness is no longer something to fear.

It becomes something to observe.

And in the simple act of observing without resistance, without choice, the mind discovers a strange stillness. In that stillness the emptiness begins to reveal its nature.

For what we called emptiness was largely the result of the mind's constant movement of becoming—its endless struggle to be something.

When that movement ends through understanding, what remains is not emptiness in the sense of despair, but a vast inner space.

In that space there is no escape, because there is nothing from which to escape.

There is only attention.

And in that attention, there is a quality of freedom that thought, belief, and escape can never produce.

***

**Questioner:**
Sir, you often say that human beings are constantly escaping from themselves. What do you mean by escape?

**Speaker:**
Let us look at it together. When the mind feels something unpleasant—loneliness, anxiety, emptiness, sorrow—what does it do? Does it remain with that feeling, quietly observing it? Or does it immediately try to move away from it?

**Questioner:**
It usually tries to move away.

**Speaker:**
That movement away is what we call escape. The mind does not want to face what it feels inwardly, so it seeks relief in

various forms. It may turn to work, entertainment, relationships, possessions, beliefs, or even to what is called spirituality.

**Questioner:**
But surely some escapes are better than others. For instance, meditation or religion must be superior to worldly distractions.

**Speaker:**
Is that so? Or is that merely another idea created by thought?

Let us examine it carefully. If the mind turns to meditation or prayer in order to avoid loneliness or inner emptiness, is that fundamentally different from turning to pleasure or entertainment?

The object of escape may be different, but the movement is the same.

**Questioner:**
You mean both are attempts to avoid facing something within?

**Speaker:**
Exactly. Thought has divided escapes into categories: worldly and spiritual, noble and ignoble, sacred and trivial. But the psychological movement behind them is identical.

A man may sit in a temple repeating sacred words, and another may sit in a bar drinking. Outwardly they appear very different. But inwardly both may be running away from the same thing—an inner void.

**Questioner:**
That sounds rather unsettling. Are you saying that much of what we call spirituality is merely escape?

**Speaker:**
If it is used as a means to avoid facing oneself, then it is escape. Truth cannot be found through escape.

You see, the mind has been trained to seek comfort. When it encounters something disturbing—such as a feeling of emptiness—it immediately looks for something to fill it.

**Questioner:**
Why does emptiness frighten us so much?

**Speaker:**
Because we have built our psychological lives on images and identifications. We identify with our achievements, our beliefs, our relationships, our possessions. These things give us a sense of being someone.

When those supports weaken or disappear, the mind suddenly discovers a sense of inward nothingness.

That nothingness we call emptiness.

**Questioner:**
And we cannot bear it.

**Speaker:**
Yes. So, we rush to fill it—with activity, ambition, knowledge, belief, or pleasure.

But notice what happens. Every attempt to fill the emptiness only strengthens the dependence on the things that fill it. And when those things fade, the emptiness returns, often even more strongly.

**Questioner:**
So, the escape never solves the problem.

**Speaker:**
Of course not. The escape merely postpones the encounter.

The real question then is not how to escape, nor how to fill the emptiness, but whether the mind can look at emptiness directly.

**Questioner:**
What do you mean by looking at it directly?

**Speaker:**
When you feel lonely or empty, observe what happens. Almost immediately thought names the feeling— "I am lonely," "I feel empty," "This is terrible." Then it begins searching for a solution.

Naming, judging, condemning, and seeking solutions—these are all movements away from the actual feeling.

To look directly means to observe the feeling without naming it, without condemning it, and without trying to escape from it.

**Questioner:**

Is that really possible? The urge to escape seems so strong.

**Speaker:**
It is strong because we have never understood it. We have only suppressed it or justified it.

But when you see clearly that every escape—whether worldly or spiritual—is essentially the same movement away from what is, the mind begins to understand its own activity.

Understanding brings a natural quietness.

Not the quietness of discipline or control, but the quietness that comes when the mind sees the futility of its escapes.

**Questioner:**
And then what happens to the emptiness?

**Speaker:**
If the mind remains with it, without resistance or fear, the emptiness begins to reveal something extraordinary.

You discover that the emptiness was not merely a void to be filled. It was created largely by the constant activity of thought—the endless movement of becoming, comparing, achieving, and seeking security.

When that movement slows down through understanding, the emptiness changes its quality.

**Questioner:**
In what way?

**Speaker:**
What appeared as a frightening void becomes a vast space.

A mind that is no longer escaping, no longer trying to become something, has an extraordinary sense of openness. That openness is not barren. It is alive.

In that space there is great energy, great clarity.

**Questioner:**
So, the problem was never emptiness itself, but our escape from it?

**Speaker:**
Precisely.

Escape prevents understanding. When there is no escape, the mind meets itself completely.

And in that meeting, there is a freedom that cannot be produced by effort, belief, or discipline.

**Questioner:**
Is that freedom the beginning of meditation?

**Speaker:**
It is not the beginning—it is meditation.

Meditation is not a practice or a method. It is the state of a mind that understands itself so completely that it has no need to escape.

Then the mind is quiet without being forced.

And in that quietness, something immeasurable may come into being.

But that cannot be invited.

It comes only to a mind that has understood the whole movement of escape.

***

We run without knowing that we run.

The feet may be still,
the body seated in a temple,
the lips whispering sacred words—
yet inwardly
the mind is fleeing.

It flees from a quiet ache,
a hollow chamber within
that thought has named
loneliness,
emptiness,
sorrow.

And because that emptiness frightens us,
we clothe our escape
in respectable garments.

One man escapes into pleasure,
another into ambition.
One into possessions,
another into prayer.

But the mind,
subtle and cunning,
creates a hierarchy of escapes.

This one it calls worldly,
and that one spiritual.

Yet escape remains escape,
whether it walks the marketplace
or kneels in a shrine.

For both are movements
away from what is.

The mind cannot bear
to look at its own emptiness.

So, it fills the hours
with noise,
belief,
knowledge,
ritual,
achievement.

Like a restless wind
it moves endlessly—
never pausing
before the silent fact within.

But suppose,
for a moment,
the running stops.

Not through discipline,
not through control,
but because the mind suddenly sees
the futility of its escape.

Then the emptiness appears
as it is.

Bare.
Silent.
Unadorned.

At first
it seems like a dark well
without bottom.

And the old habit whispers:
Run.

But if there is simple watchfulness—
a looking without fear,
without naming,
without condemning—

something extraordinary unfolds.

The emptiness
begins to open.

What seemed a void
reveals itself
as vast space.

A sky without walls.

In that space
the mind is no longer crowded
by the noise of becoming.

No ambition disturbs it,
no belief imprisons it,
no escape beckons it away.

There is only
a deep and effortless stillness.

And in that stillness
life moves
without division.

The mind that no longer escapes
has discovered
the freedom of simply being.

*****

# On Love

**If one may ask quietly: what do we mean by love?**

Is love the anxious protection of a small body until it can speak and walk, and then handing that body over to society to be shaped, compared, conditioned, and ultimately sacrificed? We cradle the child when it is helpless; we watch every breath, every fever, every stumble. There is tenderness then. But as soon as the child begins to think independently, to question, to feel deeply, we begin to mould. We call it education.

Education, as it now exists, is largely a process of conformity. It trains the mind to function efficiently within a system that is itself confused. It prepares the young to compete, to succeed, to secure a position, to pass examinations which measure memory but not understanding. It sharpens the intellect technologically, but leaves the heart untouched. And a sharp intellect with a shallow heart becomes destructive.

If you loved your child, would you prepare him to kill or be killed? Would you nourish him on stories of national glory and then place a rifle in his hand? You may say, “It is necessary. The world is like that.” But who has made the world like that? We have — through our divisions, our ambitions, our fears, our identification with nation, belief, ideology.

Where there is identification, there is division. Where there is division, there must be conflict. And where there is conflict, can love exist?

We say we love our children, yet we encourage comparison. “Be better than the other.” “Come first.” “Succeed.” In that very comparison is the seed of envy and fear. The child learns not to understand himself but to measure himself against another. That measurement becomes his life. He is always becoming, never being.

Love is not becoming. Love is not ambition projected onto the child. It is not the continuation of oneself through another. When you say, “My son,” “My daughter,” is it affection, or is it possession? And where there is possession, can there be love?

If you truly loved, you would care for the whole being — not only the body and career, but the mind, the sensitivity, the capacity to observe without prejudice, to feel deeply without becoming sentimental, to think clearly without becoming cynical. You would help the child to understand fear, not suppress it; to understand anger, not justify it; to understand sorrow, not escape from it.

Love would mean creating an environment in which there is no comparison, no coercion, no constant pressure to become something. It would mean questioning the structure of society itself, not merely adjusting the child to fit into it.

We neglect this marvellous life — the sky at dawn, the silence of trees, the wonder of relationship, the mystery of being alive — and replace it with relentless pursuit: of status, of security, of power. Then we ask, “Why is there violence? Why is there war?”

War is the outward expression of our inward disorder. When the mind is ambitious, fearful, competitive, it is already violent. The battlefield is only the extension of the classroom, the office, the home where comparison and domination are daily practiced.

So, one must ask, not rhetorically but urgently: is it love where there is violence, hatred, antagonism? Can love coexist with ambition? With nationalism? With the desire to be superior?

Perhaps love is something entirely different. It may be that love is the absence of the self — the self that seeks to become, to dominate, to continue. When the self is quiet, when there is understanding of fear and desire without suppression, then there may be a quality of care that is not limited to "my child" but embraces all children.

Then education would not merely prepare one for a job, but awaken intelligence — intelligence that sees the whole movement of life, inward and outward. Such intelligence would not create war. It would not accept a society built on comparison and greed.

To discover what love is, one must first see clearly what it is not. It is not possession. It is not pride. It is not identification with a flag. It is not the shaping of another in the image of one's own unfulfilled ambitions.

When the mind sees this deeply — not as an idea but as fact — then perhaps there is a revolution. Not the revolution of slogans and bloodshed, but a radical transformation in

relationship. And from that transformation may come a different kind of education, a different kind of society.

But it begins with you — with the question: do you really love?

***

**Questioner:**
If you loved your children, would you send them to war?

**Speaker:**
Sir, before we answer that, must we not ask what we mean by love?

**Questioner:**
We care for them. We feed them, clothe them, educate them. Surely that is love.

**Speaker:**
Is care of the body love? When the child is small, fragile, dependent, we watch every movement. We are tender, attentive. But when the child begins to grow, to think, to question, what happens?

**Questioner:**
We send him to school.

**Speaker:**
To what kind of school? A place where he is compared, graded, measured. Where he is told to succeed, to outshine, to become somebody. Is that love — to condition a mind to compete from the age of five?

**Questioner:**
But without competition, how will he survive in this world?

**Speaker:**
Ah, that is the point. We accept the world as it is — violent, ambitious, divided — and then prepare the child to fit into that pattern. We do not question the pattern itself. If you loved, would you merely adjust your child to a sick society, or would you question the sickness?

**Questioner:**
Are you saying society is sick?

**Speaker:**
Look at it. Nations divided against each other. Religions opposed. Endless preparation for war. You may say war is inevitable. But who creates war? Not some abstract force — we do, through our identification with nation, belief, ideology.

**Questioner:**
But if my country is attacked, should I not defend it?

**Speaker:**
Sir, when you identify yourself as "my country," you have already separated yourself from another. Where there is division, there must be conflict. And when conflict becomes organized, it is called war. If you truly loved humanity — not merely your own group — would you educate your child to kill another child whom he has never met?

**Questioner:**
That seems idealistic. The world is practical.

**Speaker:**
Is it practical to destroy one another? Is it practical to spend billions on weapons while millions starve? We call that realism. Perhaps love is the only real practicality.

**Questioner:**
Then what is wrong with our present education?

**Speaker:**
It cultivates the intellect technologically but neglects the whole movement of life. The child learns mathematics, engineering, medicine — which are necessary — but does he learn to understand fear? Jealousy? Anger? Sorrow? Does he learn what relationship means?

**Questioner:**
Those things are private matters.

**Speaker:**
Are they? Jealousy in the heart becomes rivalry in the office, antagonism between communities, war between nations. The inner and the outer are not separate. We educate the brain to function efficiently, but we do not awaken intelligence.

**Questioner:**
What do you mean by intelligence?

**Speaker:**
Intelligence is not mere cleverness. It is the capacity to see the whole — inward and outward — without distortion. A mind that understands itself does not create conflict. Such a mind would not be nationalistic; it would not glorify war.

**Questioner:**
But we love our children.

**Speaker:**
Do we? We say, “My son, my daughter.” In that word “my” is attachment, possession, continuity of oneself. We want the child to succeed where we have failed. We shape him according to our fears and ambitions. Is that love, or is it the extension of the self?

**Questioner:**
Are you suggesting we should not guide the child?

**Speaker:**
Guidance is necessary. But guidance based on fear, comparison, and ambition breeds conflict. To help a child understand himself — his thoughts, his emotions, his conditioning — that is entirely different.

**Questioner:**
And if there is violence in society?

**Speaker:**
Where there is violence in us — in our competition, our greed, our desire to dominate — society will reflect that. The world is not separate from us. To ask whether it is love where there is violence, hatred, antagonism — surely the answer is clear.

**Questioner:**
So, love and violence cannot coexist?

**Speaker:**
Can light and darkness exist together? Where there is love, there is no hatred. Where there is love, there is no ambition to destroy another. Love is not sentiment; it is not mere affection. It is the absence of the self that divides.

**Questioner:**
That seems very difficult.

**Speaker:**
It is difficult only because we cling to what is false and call it love. To see the false as false — completely — is the beginning of intelligence. And perhaps, in that seeing, there is the flowering of something entirely different.

**Questioner:**
And then?

**Speaker:**
Then education would not be preparation for war or mere employment. It would be the awakening of a human being who understands himself and therefore does not create a violent world.

Sir, the question is not what should be done tomorrow. The question is: do you see now that where there is violence, antagonism, division — there is no love?

If you see it deeply, not as an idea but as fact, then perhaps the whole structure of your life begins to change.

***

**Questioner:**

In this vast universe — with exploding stars, devouring galaxies, immeasurable distances — is violence not part of existence itself? Why then question war? Why question sending our children to fight?

**Speaker:**
You are looking at the stars and justifying the cruelty of man. The supernova does not hate. The earthquake has no ambition. The tiger does not wave a flag. Nature destroys, but it does not divide psychologically. Man, alone divides himself inwardly and calls it destiny.

**Questioner:**
But are we not part of this cosmic movement?

**Speaker:**
Physically, yes. The same elements that burn in distant suns burn in your blood. But psychologically, you have created something extraordinary — the "me" and the "mine." That centre, that self, separates itself from the whole and then seeks security in identification — nation, religion, ideology.

**Questioner:**
And from that comes war?

**Speaker:**
From that comes division. And where there is division, there must be conflict. You educate the child within that division. You say, "You are this nationality, that religion, this community." You are already preparing him for antagonism. And then you say you love him.

**Questioner:**

Is not struggle part of growth? Even stars are born through violent collisions.

**Speaker:**
Growth of matter is not the same as psychological conflict. A seed breaks open without hatred. A star explodes without resentment. But man kills with belief, with pride, with memory. That is entirely different.

**Questioner:**
Then what is love in this immense cosmos?

**Speaker:**
Love is not personal possession in a small corner of space. It is not "my child" opposed to "your child." When you love only your child and prepare him to fight another's child, that is not love; it is tribal continuity.

**Questioner:**
But we must prepare him to survive.

**Speaker:**
Survive what? A world we have constructed through fear and ambition. Instead of questioning the structure, we strengthen it. Education becomes technological training — how to build machines, how to pass examinations, how to secure employment. Necessary, perhaps. But is that the whole of life?

Look at the night sky. There is immensity, silence, an order beyond calculation. And yet the human mind, which can perceive that immensity, is caught in petty comparison — "I

must be better," "I must succeed," "I must dominate." That pettiness becomes organized brutality.

**Questioner:**
Are you saying our inward disorder affects the whole of existence?

**Speaker:**
It affects the human world — and the human world is now shaping the planet. Forests burn, oceans choke, species vanish — not because of cosmic necessity, but because of human greed. The inward disorder manifests outwardly.

**Questioner:**
Then what would education be in a cosmic sense?

**Speaker:**
Education would awaken a mind that sees its relationship to the whole — not merely to a job market or a nation. A mind that understands fear does not project violence. A mind that sees the falseness of division does not worship a flag. Such a mind is not isolated; it is part of the total movement of life.

**Questioner:**
And if such understanding flowered?

**Speaker:**
Then perhaps there would be no war — because war begins in the mind that says "I am separate." When the self, with its ambition and fear, is understood, there is a different quality of being. That quality is not tribal, not national, not ideological.

You ask, in this immense universe, does love have meaning? It may be the only thing that gives meaning. Not sentimental affection, but a state in which there is no centre that divides. In that state, you would not send your child — or any child — to be slaughtered.

The universe is not divided. Only the human mind is. And where the mind is no longer divided, perhaps there is love — not as an idea, but as the very ground of existence.

*****

# Love Before Thought

Love is inherent in nature. It is there before the mind interferes—in the effortless order of a leaf unfolding, in the river that flows without choice, in the earth that nourishes without preference. This love has no centre, no direction, no demand. It does not ask to be recognised or returned. It is not personal.

But the moment thought approaches love, it alters it. Thought cannot leave anything untouched. It names, measures, remembers, and seeks continuity. When thought says, "I love," love is already confined within the boundaries of the self.

Thought introduces time into love. It remembers yesterday's pleasure and projects tomorrow's hope. From this arise attachment, expectation, and fear. Love then becomes conditional—dependent on response, behaviour, or belief. Where there is condition, love is absent.

Nature does not possess. The tree does not claim ownership of its shade; the sun does not choose whom to warm. But thought, driven by insecurity, turns love into possession and calls it relationship. In that possession there is jealousy, comparison, and the subtle violence of control.

Krishnamurti points out that love cannot be cultivated, practised, or disciplined. Anything cultivated belongs to effort, and effort is born of desire to become something. Love is not a becoming; it is a state in which the self is absent.

Thought is not evil. It has its rightful place—in knowledge, in communication, in daily functioning. But when thought crosses into the field of love, it brings its shadow. That shadow is fear, and fear destroys love.

When thought understands its own limitation—when it sees that it cannot touch love without distorting it—then thought naturally becomes quiet. This quietness is not imposed; it comes through insight. In that silence, love is—not as an experience, not as an emotion, but as a living movement without centre.

Where the self ends, love begins.

***

**Questioner:**
You have said that love is inherent in nature, but that thought destroys it. This seems contradictory. Is not thought necessary for living?

**Teacher:**
Thought is necessary in its own field—technology, language, practical living. But love does not belong to that field. Love is not a product of thought, and therefore thought cannot sustain it.

**Questioner:**
What do you mean by saying love is inherent in nature?

**Teacher:**
Look at nature without naming it. The river flows, the tree gives shade, the earth nourishes life. There is no motive there,

no demand, no centre seeking advantage. This movement is not sentimental; it is orderly, vast, and without conflict. That quality is love.

**Questioner:**
But are we not romanticising nature?

**Teacher:**
We romanticise only when we project our feelings onto it. I am asking you to observe nature as it is, without the observer interfering. In that observation there is no violence, no comparison, no ambition. That absence of conflict is love.

**Questioner:**
Then why does human love seem so fragile and complicated?

**Teacher:**
Because human love is quickly taken over by thought. Thought says, "This is my love," and in that word my begins possession.

**Questioner:**
Is possession the root of the problem?

**Teacher:**
Possession implies fear—fear of loss, fear of loneliness, fear of being hurt. Where fear is, love is not.

**Questioner:**
But without thought, how can love exist in relationship?

**Teacher:**

We must be very careful here. Relationship requires awareness, not memory. Thought brings memory, images, expectations. You love not the living person, but the image you have built about them.

**Questioner:**
Are you saying that thought creates an image instead of love?

**Teacher:**
Yes. And then you relate to that image. That image demands continuity, security, recognition. It is afraid of change. Love has no such demands.

**Questioner:**
Then what we usually call love is actually attachment?

**Teacher:**
Attachment, pleasure, dependency—these are all movements of thought. They give pleasure, and thought wants that pleasure repeated. In that repetition, love becomes habit.

**Questioner:**
Is pleasure wrong then?

**Teacher:**
Pleasure has its place. But when pleasure is mistaken for love, there is confusion. Love is timeless; pleasure is always of the past.

**Questioner:**
You say thought destroys love. How exactly does that happen?

**Teacher:**
Thought measures. It compares. It says, “I love you more,” or “You do not love me enough.” Thought divides love into past and future— “I loved,” “I will love.” Love is not in time.

**Questioner:**
So, love exists only in the present?

**Teacher:**
Love has no time. It is not a moment between two thoughts. When thought enters, love leaves.

**Questioner:**
That sounds absolute. Are you saying one cannot think and love at the same time?

**Teacher:**
You can think about love, but that is not love. Just as thinking about hunger is not eating.

**Questioner:**
Then how does one come upon love?

**Teacher:**
You cannot come upon it. You cannot seek it. Whatever you seek is projected by thought, and therefore is not love.

**Questioner:**
Then what is one to do?

**Teacher:**
See what prevents love. Observe jealousy, fear, attachment, ambition—not to get rid of them, but to understand them.

**Questioner:**
And when they are understood?

**Teacher:**
They end. And what remains is love—not personal, not selective, not dependent.

**Questioner:**
Is this love different from affection?

**Teacher:**
Affection can contain love, but it can also contain habit and dependence. Love is total; it is not partial.

**Questioner:**
Can such love exist in a violent world?

**Teacher:**
It must. Otherwise, the world has no meaning. Love does not belong to society; it belongs to life itself.

**Questioner:**
And thought has no place in it?

**Teacher:**
Thought has its right place. But when it crosses into the field of love, it brings its own shadow—fear, control, and sorrow.

**Questioner:**
So, love flowers only when thought knows its own limits?

**Teacher:**

Exactly. When thought is silent—not forced into silence—love is.

**Questioner:**
And that love is not cultivated?

**Teacher:**
It cannot be cultivated. Whatever is cultivated can wither. Love is like nature—it exists when the mind does not interfere.

***

Love was there
before the word,
before the mind learned to measure.

It moved in the wind,
rested in the leaf,
flowed in the river
without asking where it would end.

It had no name,
no centre,
no memory.

Then thought arrived—
softly, almost politely—
and said, “This is mine.”

In that single word
love was divided.

Thought remembered yesterday
and feared tomorrow.
It asked for certainty,
for return,
for permanence.

Love became attachment.
Attachment became fear.
Fear learned to call itself care.

Nature does not love selectively.
The sun does not choose
who deserves warmth.
The tree does not withdraw
its shade.

But thought compares,
counts,
expects.
It turns love into a bargain
and calls the bargain relationship.

Love cannot be practised.
It cannot be stored.
It does not belong to time.

When thought is busy,
love waits.
When thought understands its own limits,
love has no need to wait.

In the absence of the self,
love is.

Not personal,
not intimate,
not distant—
simply vast.

Love is not destroyed by hatred.
It is destroyed by the mind
trying to hold it.

And when the hand opens,
without effort,
love—
like nature—
is already there.

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# Duty and Love

We are educated from childhood to believe that fulfilling duty is noble. A child is told it is his duty to obey parents. A citizen is told it is his duty to serve the nation. A husband or wife is told it is their duty to remain loyal. A priest performs rituals as his duty. A soldier fights because it is his duty.

Duty becomes a powerful structure that organizes human life.

But Krishnamurti asks a disturbing question:

When you act out of duty, is there love in it?

Duty implies compulsion. It implies that you must do something because tradition, society, morality, or authority demands it. The mind says, “I must.”

Where there is must, there is pressure.
Where there is pressure, there is resistance.
And where there is resistance, there cannot be love.

If you visit your parents because it is your duty, is that love?
If a husband cares for his wife only because it is his responsibility, is that love?
If a priest performs rituals merely because it is his obligation, is there sacredness in it?

Duty may produce order, but it cannot produce love.

The Burden of Psychological Responsibility

Society has built a vast structure of duty and responsibility. From morning to night human beings are burdened by it.

“I must provide for my family.”
“I must succeed.”
“I must protect my reputation.”
“I must fulfil my obligations.”

The mind becomes a prisoner of this structure.

Outward responsibilities—earning a living, caring for children, maintaining order in daily life—are necessary. But psychologically we convert them into heavy obligations, and in that heaviness the heart becomes dry.

When action comes from compulsion, the mind becomes mechanical.

And a mechanical mind cannot love.

What Love Is Not

Krishnamurti points out something extraordinarily important: before discovering what love is, we must see what love is not.

Most of what we call love is actually something entirely different.

Fear is not love.
When you cling to another because you fear loneliness, that is not love.

Dependence is not love.
When your happiness depends on another person, that relationship breeds anxiety and control.

Jealousy is not love.
Jealousy is born from comparison and insecurity.

Possessiveness is not love.
When you say “my wife,” “my husband,” “my child” with the sense of ownership, there is domination hidden in that relationship.

Responsibility and duty are not love.
They may regulate behaviour, but they do not bring the fragrance of affection.

Self-pity is not love.
Feeling hurt because you are not appreciated or not loved is still centred on the self.

Even the agony of not being loved is not love.

The mind invents many disguises and calls them love, but underneath there is always the same centre—the self-seeking security, comfort, or importance.

And as long as that centre exists, love cannot flower.

Love Has No Opposite

Krishnamurti also points out something very subtle.

We often think love is the opposite of hate.

But if love were the opposite of hate, it would still belong to the same field of conflict. Today you love; tomorrow that love turns into resentment. What you call love can easily transform into hatred.

So, what you call love was never love.

Real love has no opposite.

Just as light has no opposite—only the absence of light.

Where love is, hatred cannot exist.

The Ending of the False

So, the question becomes: how does one discover love?

Not by cultivating it.

Not by practising kindness.

Not by following moral commandments.

If you practise love, it becomes artificial. It becomes another discipline imposed by thought.

Instead, Krishnamurti suggests something very simple yet profound.

See clearly what love is not.

Observe fear, jealousy, possessiveness, dependence, and the whole structure of duty in your relationships.

Watch them without condemnation and without justification.

Just see them as they operate in the mind.

In that clear seeing, something begins to happen.

The false starts dissolving.

Not through effort, not through suppression, but naturally—like dust being washed away by rain.

The Flower That Cannot Be Cultivated

Krishnamurti ends with a beautiful metaphor.

When the dust of fear, jealousy, and dependence is washed away, something extraordinary may appear.

A strange flower.

This flower cannot be cultivated.
No religion can produce it.
No discipline can manufacture it.

It blooms only when the mind is free.

Free from fear.
Free from possession.
Free from the compulsion of duty.

Then love is no longer an idea or an obligation.

It becomes a living presence.

In that presence there is great tenderness, great intelligence, and immense freedom.

And where that love exists, life is no longer a burden.

It becomes something sacred.

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**Questioner:**
Sir, we have been taught from childhood that duty is sacred. Parents speak of duty, teachers speak of duty, society is built upon duty. But you say that when there is duty there is no love. Why do you say that?

**Teacher:**
Let us look at it together, not accept or reject it.

When you say you do something because it is your duty, what does that mean? It means you are compelled. You feel you must do it. Society, tradition, morality, or your own conditioning tells you, "You should."

Where there is should, there is pressure.

And when the mind acts under pressure, is there freedom in that action?

**Questioner:**
Probably not. There is obligation.

**Teacher:**
Yes. And love cannot exist where there is obligation.

Suppose you visit your mother because it is your duty. You go to see her every Sunday because tradition or moral responsibility demands it.

Is that love?

Or is it merely the fulfilment of an obligation?

**Questioner:**
But if one does not feel duty, relationships might collapse. People may neglect their responsibilities.

**Teacher:**
You see, we are afraid of freedom.

We think that without duty there would be chaos. But look at what duty has actually produced in the world.

Soldiers kill other human beings because it is their duty.
Officials exploit people because it is their duty to obey orders.
Priests repeat rituals endlessly because it is their duty.

Human beings have become mechanical.

The structure of duty has imprisoned the heart.

Where the heart is imprisoned, love cannot flower.

**Questioner:**
Then what is the place of responsibility?

Surely, we must be responsible for our family, our children, our work.

**Teacher:**
Of course there are practical necessities. One must earn a livelihood, care for children, maintain order in daily life.

But psychologically we have turned these simple facts into a heavy burden.

We carry them as responsibility, obligation, duty.

And in that burden the mind becomes dull.

When you care for a child out of love, there is no sense of duty. You care naturally, effortlessly.

But when love is absent, we replace it with responsibility.

Responsibility becomes a substitute for love.

**Questioner:**
So, duty exists where love is absent?

**Teacher:**
Generally, yes.

Where there is love, action flows naturally.

You do not say, “It is my duty to care.”

Love acts without calculation.

But our relationships are rarely based on love.

They are based on fear, dependence, and possession.

And we call that love.

**Questioner:**
Are you saying fear and dependence are not love?

**Teacher:**
Obviously, they are not.

When you depend on another psychologically, you cling to that person because you fear loneliness.

Out of that dependence comes anxiety.

Where there is anxiety there is jealousy.

Where there is jealousy there is possessiveness.

And possessiveness inevitably brings conflict.

Is that love?

**Questioner:**
No, but that seems to be what most relationships are built upon.

**Teacher:**

Yes. That is why relationships are full of pain.

We are afraid to be alone. So, we cling to each other.

But where there is fear there cannot be love.

Similarly, jealousy is not love.

When you say, “You belong to me,” you have already destroyed love.

Possession is a form of domination.

And domination is violence.

**Questioner:**
But people often say jealousy proves love.

**Teacher:**
That is one of the tragic illusions of human beings.

Jealousy proves only insecurity.

A mind that is secure in itself does not compare.

Jealousy arises when the self feels threatened.

So, jealousy belongs entirely to the movement of the self.

And where the self dominates, love cannot exist.

**Questioner:**

Then what about the pain of not being loved? Is that also not love?

**Teacher:**
No.

The agony of not being loved is still centred on the self.

The mind says, “Why does nobody love me?”

But that question is still concerned with me.

Self-pity is not love.

It is another form of self-occupation.

**Questioner:**
You also say love is not the opposite of hate. That seems difficult to understand.

**Teacher:**
We think love and hate are opposites.

But are they?

What you call love today may turn into hate tomorrow.

If someone whom you love betrays you, that love may become bitterness.

So, what you called love contained the seed of hate.

Therefore, it was not love at all.

Love has no opposite.

Just as light has no opposite—only the absence of light.

Where love is, hate cannot exist.

**Questioner:**
Then how does one discover love?

**Teacher:**
Not by cultivating it.

Love cannot be cultivated like a plant in a garden.

If you practise love, it becomes artificial.

You may train yourself to be kind, polite, generous—but that is not love.

That is behaviour shaped by discipline.

Love is something entirely different.

**Questioner:**
Then what must one do?

**Teacher:**
Nothing.

That is the beauty of it.

You cannot produce love.

But you can see what prevents it.

Observe fear.
Observe jealousy.
Observe dependence.
Observe possessiveness.

Watch them in yourself.

Not with condemnation, not with justification—simply watch.

When you see them clearly, without resistance, they begin to dissolve.

Just as the morning sun dissolves the mist.

**Questioner:**
So, understanding ends them?

**Teacher:**
Yes.

Not intellectual understanding, but direct perception.

When you see a poisonous snake, you do not argue about it—you move away instantly.

Similarly, when you see the destructive nature of jealousy or dependence, they naturally drop away.

There is no struggle.

**Questioner:**
And when these things end?

**Teacher:**
Then something extraordinary may appear.

A strange flower.

It cannot be cultivated.

It cannot be invited.

It blooms only when the mind is free from the dust of fear, possession, and self-concern.

Just as rain washes the dust from a leaf, leaving it fresh and alive.

When the mind is washed clean in that way, love begins to flower.

And that love is something entirely sacred.

It has no duty.

No obligation.

No centre.

It simply is.

And where it is,

life becomes immeasurably beautiful.

***

Man has spoken of love for centuries,
sung about it in temples and poetry,
written scriptures around it,
built vows and duties in its name.

Yet the heart remains lonely.

For what we call love
is often woven with fear.

We cling to another
because we are afraid to stand alone.

We hold tightly
because we fear loss.

We become jealous
because the shadow of comparison
darkens the mind.

And we call all this love.

But fear is not love.

Dependence is not love.

Possession is not love.

The mind that says
“You are mine”
has already built a prison.

Where there is domination
there is violence.

Where there is jealousy
there is sorrow.

Where there is duty
there is compulsion.

And love cannot breathe
in the air of compulsion.

Duty may organize life,
but it cannot awaken the heart.

Responsibility may shape behaviour,
but it cannot give birth to tenderness.

A mechanical mind may fulfil its duty
perfectly,

yet remain barren of love.

Love is not the opposite of hate.

For the opposite still belongs
to the same field.

What today appears as love
may tomorrow turn into bitterness.

That which changes into hatred
was never love.

Love has no opposite.

It is like light—
when it is there,
darkness simply disappears.

So, the mind must begin elsewhere.

Not by searching for love.

Not by cultivating kindness
as a discipline.

But by seeing clearly
all that love is not.

Seeing fear
as it arises.

Seeing jealousy
as it burns.

Seeing the subtle movements
of dependence and possession.

Watching them
without judgment,
without suppression,
without escape.

Just seeing.

Then something gentle begins to happen.

Like rain
washing the dust of many days
from a silent leaf.

The mind becomes clean.

Not through effort,
not through discipline,

but through understanding.

And in that freshness,
in that quiet innocence,

something unknown begins to flower.

A strange flower
that no gardener can cultivate.

It blooms

when the self is absent.

It spreads its fragrance
without asking to be recognized.

It does not belong to anyone.

It cannot be possessed.

It cannot be commanded.

It comes silently
to a mind that is free.

And when it flowers,

duty disappears,
fear disappears,
the walls of the self-fall away.

Then love is.

And in that love
the whole of life
becomes sacred.

*****

# Is Separation an Actual Fact?

**Questioner:**
Sir, we have said that scientifically there is no fundamental difference between life and the rest of the universe. Everything is made of the same atoms, governed by the same laws. Is this philosophically important?

**Teacher:**
It depends. If it is merely an idea, it has very little value.

**Questioner:**
But it seems to suggest that we are not separate from the cosmos.

**Teacher:**
Be careful. The moment you say, "We are not separate," you have already made it into a conclusion. Then it becomes another belief.

Let us begin with the fact.

The body is composed of the same elements as the earth. The brain is matter. Thought is a material process — electrochemical responses, memory operating in neural tissue.

There is no mystical substance added.

That is so, is it not?

**Questioner:**

Yes.

**Teacher:**
Then where does the sense of separation begin?

Not in atoms. Not in stars.

It begins in thought.

Thought says, “I am.” It gathers memory, experience, knowledge, and from that accumulation creates an image — the observer.

That observer then looks at the world and says, “I am separate from you. I am separate from nature.”

So, the division is created by thought.

**Questioner:**
But physically I am distinct from a tree.

**Teacher:**
Physically distinct, of course. The organism has a boundary. The skin is not the bark of the tree.

We are not denying practical distinction.

We are questioning psychological division.

Inwardly, the sense of being an isolated center — is that an actual fact, or is it constructed by memory?

**Questioner:**

It feels very real.

**Teacher:**
Fear also feels real. That does not make its content true.

Look at it.

The “me” is memory. Memory is stored in the brain. The brain is matter. Matter is part of the cosmos.

So even the “me” is not outside the total movement of existence.

Yet thought claims independence. It says, “I stand apart.”

That claim may be the root of disorder.

**Questioner:**
Are you saying the self is an illusion?

**Teacher:**
Do not turn it into a slogan.

Observe.

The self is a process — a movement of thought identifying with experience. That movement creates continuity: “I was, I am, I will be.”

But that continuity is sustained by memory.

Without memory, where is the self?

And memory is material.

So, what exactly is separate?

**Questioner:**
Then separation is psychological, not actual?

**Teacher:**
Even that may be too quick.

Psychological separation has consequences. It produces conflict, ambition, comparison, violence. In that sense it operates as a fact in daily life.

But is it grounded in reality? Or is it a fragmentation within consciousness?

This is not a theory. It is something to observe directly.

When you say, “I am different from the world,” what is that “I”?

Is it anything more than accumulated experience?

And is that accumulation fundamentally different from the rest of nature — or simply another pattern within it?

**Questioner:**
If one sees this deeply, what happens?

**Teacher:**
Why do you ask what happens?

That is the old movement of becoming — seeking a result.

See the truth of it, if it is true.

If the observer is not separate from the observed — if the self is not apart from the total movement of life — then the whole structure of isolation begins to lose its foundation.

From isolation comes fear.

From isolation comes the demand to dominate or to belong.

If there is no fundamental isolation, what becomes of fear?

But do not accept this. Look.

**Questioner:**
It is difficult to look without conclusion.

**Teacher:**
Of course. Thought is always concluding.

To look without conclusion is to see without the past interfering.

When you look at the sky, there is vastness. The brain that looks is made of the same material as what it observes.

There is no actual break there.

The break appears when thought says, “That is out there, and I am in here.”

That division may be useful technologically. But inwardly it breeds fragmentation.

**Questioner:**
So, the philosophical importance lies in exposing the falseness of that inward division?

**Teacher:**
Yes.

Not in asserting unity.

Not in declaring oneness.

But in seeing the fact that the sense of a separate center is a movement within the whole — not apart from it.

When that is seen without distortion, there is a different quality of mind.

Not mystical.

Not romantic.

Simply without illusion.

And perhaps that is the beginning of intelligence.

*****

# When Does Love Flower?

You ask whether love is expressed when one is alone.

First, we must understand what we mean by love.

Is love attachment?
Is it dependence?
Is it the need to be comforted, to be held, to be reassured?

If it is any of these, then it is not love.

It is fear—
fear of being alone,
fear of emptiness,
fear of not being.

When you say, "I love you,"
what is actually taking place?

Is there not, hidden within it:

- a demand to be loved in return?
- a fear of losing?
- a subtle possession?

"I cannot live without you,"
"I need you,"
"You are mine."

All this is not love.

It is the movement of the self

seeking continuity through another.

So, we must be very clear:

Where there is attachment,
there is fear.

Where there is fear,
there is no love.

Then what is love?

Let us approach it differently.

Love is not something you can cultivate.
Not something you can practice.
Not something you can grow through effort.

Because whatever you cultivate
belongs to thought.

And thought is always limited.

So, love cannot be born of thought.

Now, you ask:

Does love exist only when you are alone?

Again, what do you mean by alone?

If alone means:

- isolated

- withdrawn
- cut off

then that is not love.

That is resistance.

But there is another kind of aloneness.

An aloneness in which the mind
is not dependent.

Not leaning psychologically on another
for comfort, identity, or continuity.

In that aloneness:

- there is no fear of losing
- no demand
- no possession

The mind is whole.

Only such a mind
can know love.

Because love requires freedom.

If you depend on another,
you will inevitably fear losing them.

And where there is fear,
love is distorted.

So, love is not born in relationship as we know it.

Nor is it born in isolation.

It comes into being
when the mind is free
from the self.

Then relationship has an entirely different meaning.

You are not relating through images:

- "my wife,"
- "my husband,"
- "my friend,"

These are all images built by thought.

And when two images relate,
there is no real contact.

But when the mind is free from image,
from past hurt, from expectation—

then you meet the other
as though for the first time.

In that meeting,
there is no center.

And therefore,
there is love.

So, love is not something expressed

when you are alone
or when you are with another.

Love is there
when the mind is free
from:

- attachment
- fear
- dependence
- the past

Then whether you are alone
or with another—

it makes no difference.

Because love is not in the circumstance.

It is in the state of being.

And that state comes
only when the self
is not.

A Simple Truth

If you are lonely,
you will use relationship
to escape loneliness.

If you are afraid,
you will seek security in another.

If you are empty,
you will try to fill yourself through attachment.

In all this,
there is no love.

But when you understand loneliness—
not escape from it,
but see it completely—

then something ends.

And in that ending,
there is a space
that is not created by thought.

In that space,
love flowers.

Without cause.

Without demand.

Without fear.

And such love
has no opposite.

It is not pleasure.

It is not desire.

It is something

sacred.

So do not ask:

“When is love expressed?”

Rather see:

“What prevents love?”

Remove that—not through effort,
but through understanding—

and love is already there.

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**Questioner:** Sir, when is true love expressed? Is it when one is alone?

**Teacher:** Before asking when love is expressed, should we not understand what we mean by love?

**Questioner:** We usually think of love as attachment, caring, closeness.

**Teacher:** Is attachment love?

**Questioner:** It feels like love.

**Teacher:** When you are attached, is there not also fear—fear of losing, fear of being hurt?

**Questioner:** Yes, there is.

**Teacher:** Where there is fear, can there be love?

**Questioner:** It seems not.

**Teacher:** Then what we call love may not be love at all, but a mixture of attachment and fear.

**Questioner:** Then is love the opposite of attachment?

**Teacher:** No. The opposite is still part of the same movement. If you cultivate detachment, it is still born of attachment.

**Questioner:** Then what is love?

**Teacher:** We can understand what love is by seeing what it is not. It is not attachment, not dependence, not desire, not pleasure.

**Questioner:** Not pleasure?

**Teacher:** Pleasure is the repetition of sensation through thought. Love is not the continuation of pleasure.

**Questioner:** Then can love be cultivated?

**Teacher:** No. Whatever you cultivate belongs to thought, and thought is limited.

**Questioner:** Then what is one to do?

**Teacher:** Instead of asking what to do, can you observe what prevents love?

**Questioner:** You mean fear, jealousy, attachment?

**Teacher:** Yes. Observe them without condemning or justifying.

**Questioner:** And by observing them, they end?

**Teacher:** When you see something clearly, the seeing is the ending.

**Questioner:** Then where does aloneness come into this? Is love present only when one is alone?

**Teacher:** What do you mean by being alone?

**Questioner:** Being by oneself, without others.

**Teacher:** You may be physically alone and yet inwardly crowded—with memories, attachments, images.

**Questioner:** That is true.

**Teacher:** So physical aloneness is not real aloneness.

**Questioner:** Then what is real aloneness?

**Teacher:** A state in which the mind is not dependent on another for psychological comfort or identity.

**Questioner:** That sounds like isolation.

**Teacher:** Isolation is withdrawal. But aloneness is freedom.

**Questioner:** Freedom from what?

**Teacher:** Freedom from dependence, attachment, and fear.

**Questioner:** And only such a mind can know love?

**Teacher:** Yes. Because where there is dependence, there is fear. And where there is fear, there is no love.

**Questioner:** Then love requires aloneness?

**Teacher:** Love requires freedom. That freedom expresses as aloneness.

**Questioner:** Then what is relationship?

**Teacher:** Now we relate through images—what we think about each other.

**Questioner:** Yes, we carry images.

**Teacher:** When images meet, there is no real relationship.

**Questioner:** Then what is true relationship?

**Teacher:** To meet another without image, without past.

**Questioner:** And that is love?

**Teacher:** In that meeting, where there is no fear, no demand, no center, there is love.

**Questioner:** So, love is not dependent on being alone or being with someone?

**Teacher:** No. Love is not in circumstance. It is in the state of the mind.

**Questioner:** And that state is freedom?

**Teacher:** Yes. When the self is absent, there is love.

**Questioner:** Can that state be maintained?

**Teacher:** The moment you ask to maintain it, you bring in time. Love is not of time.

**Questioner:** Then it simply exists when the mind is free?

**Teacher:** Yes.

**Questioner:** So, the real question is what prevents love.

**Teacher:** Exactly.

**Questioner:** And when those barriers end?

**Teacher:** There is love.

Not cultivated,
not practiced,
but naturally present.

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# Is Man Living Wholly in Illusion?

To ask whether man is living wholly in illusion is already to take a serious step. It is not a pessimistic question, nor a philosophical speculation; it is an invitation to observe how we actually live.

Illusion does not mean that trees, rivers, mountains, and the physical world are unreal. The earth is real, the body is real, pain and hunger are real. Illusion begins psychologically, when thought interprets, distorts, and replaces direct perception with images, ideas, and conclusions.

Man, lives in illusion because he lives through thought about life, not in direct contact with life itself.

From childhood, he is taught what he is: a name, a nationality, a religion, a status, a role. He accepts these descriptions without question and builds his sense of self upon them. This self is not a fact; it is a structure of memory. Yet he treats it as sacred, defends it, and is willing to kill or die for it.

Is this not illusion?

Man believes himself to be an individual, separate, independent. But his thinking, language, fears, ambitions, and pleasures are shared by millions. What he calls “my life” is a repetition of a collective pattern. The sense of being a separate self is sustained by memory and habit, not by actuality.

Illusion deepens when thought seeks permanence in a world that is impermanent. Knowing that everything ends—relationships, possessions, the body itself—man still clings. He seeks continuity through belief, through achievement, through devotion, through the hope of an afterlife. Thought invents what it needs to feel secure and then calls that invention truth.

Religion becomes illusion when belief replaces inquiry.
Love becomes illusion when attachment replaces affection.
Knowledge becomes illusion when it claims authority over living intelligence.

Man does not merely have illusions; he lives as illusion—because his identity itself is a construct of thought.

One may ask: Is there anything that is not illusion?

Yes—but it is not found through belief, practice, or effort.

When there is direct perception—seeing anger as it arises, fear as it moves, desire as it shapes action—without naming, judging, or escaping, then there is contact with reality. In that moment, there is no illusion, because there is no interference of image.

Truth is not opposite to illusion; it is the absence of illusion. And illusion does not end gradually. It ends instantly when it is seen clearly, without motive.

The tragedy is that man rarely looks. He prefers explanations, beliefs, authorities—anything that saves him from the discomfort of seeing himself as he is. Thus, illusion

continues, not because it is powerful, but because it is comforting.

So, is man living wholly in illusion?

As long as he lives through images, through psychological time, through the need to become something, yes.
But the moment there is awareness without choice, illusion has no ground on which to stand.

Then there is no question of illusion or truth.
There is only what is.

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**Questioner:**
Is man living wholly in illusion?

**Speaker:**
Before answering that, we must ask: what do we mean by illusion? If we mean that the physical world is unreal—the earth, the body, hunger, pain—that would be absurd. Those are facts. Illusion begins elsewhere.

**Questioner:**
Then where does it begin?

**Speaker:**
In the psychological realm. In the way thought interprets life and then lives according to those interpretations rather than according to facts.

**Questioner:**

Are you saying that thought itself creates illusion?

**Speaker:**
Thought has its right place—in technology, in language, in daily functioning. But when thought tries to give itself permanence, identity, and security, it creates illusion.

**Questioner:**
Can you explain that more clearly?

**Speaker:**
Look at how man defines himself. He says, "I am this name, this profession, this religion, this nationality." Are these facts, or are they labels given by society and sustained by memory?

**Questioner:**
They are labels, but they seem real.

**Speaker:**
They seem real because thought continually repeats them. But repetition does not make something true. The self you protect, fear for, and glorify is a bundle of memories, experiences, and conditioning. That structure is treated as a permanent entity—but it is not.

**Questioner:**
So, the self itself is an illusion?

**Speaker:**
The idea of a permanent, separate self is an illusion. There is sensation, memory, feeling, thought—but the thinker who claims ownership of these is a construction.

**Questioner:**
Yet we feel ourselves to be separate individuals.

**Speaker:**
Feeling does not make a fact. You feel separate because thought divides—me and you, us and them. But inwardly, the fears, pleasures, ambitions, and sorrows of mankind are shared by all.

**Questioner:**
Then individuality is false?

**Speaker:**
Psychological individuality—the sense of being inwardly unique—is largely illusory. What you call your fear is the fear of humanity. What you call your ambition is the ambition of millions.

**Questioner:**
If this is so, why does man cling so strongly to the self?

**Speaker:**
Because without it, he feels empty. Thought fears emptiness, so it creates identity. It says, "I must be something."

**Questioner:**
And this becomes illusion?

**Speaker:**
Yes. Becoming something psychologically—successful, spiritual, enlightened—is an escape from what is. Thought projects an ideal and then chases it, living in the future, never in actuality.

**Questioner:**
Is belief also part of this illusion?

**Speaker:**
Very much so. Belief is thought seeking certainty. Whether religious, political, or personal, belief offers comfort, not truth.

**Questioner:**
But belief gives meaning to life.

**Speaker:**
Does it? Or does it merely replace the fear of meaninglessness with borrowed meaning? Truth does not need belief. Illusion always does.

**Questioner:**
So, religion, devotion, and worship are illusions?

**Speaker:**
When they are based on images, authority, and hope of reward, yes. Thought imagines the divine and then worships its own imagination.

**Questioner:**
Then man is trapped?

**Speaker:**
He is trapped only because he does not see the trap. The walls of the prison are made of ideas, and he calls them sacred.

**Questioner:**
Is there anything that is not illusion?

**Speaker:**

There is perception. When you see anger as anger, fear as fear, without naming, condemning, or escaping, there is no illusion in that seeing.

**Questioner:**
But such moments are rare.

**Speaker:**
Because the mind prefers interpretation to observation. Interpretation is safer; observation is dangerous—it dissolves the observer.

**Questioner:**
So, illusion continues because it is comfortable?

**Speaker:**
Yes. Illusion gives continuity, reassurance, and identity. Truth gives none of these. It gives freedom, which is uncertain and therefore frightening to thought.

**Questioner:**
Can illusion be ended gradually?

**Speaker:**
Illusion is not ended by time, effort, or discipline. It ends instantly when it is seen as false.

**Questioner:**
Seen by whom?

**Speaker:**
Not by a separate observer. In the very seeing, the observer is absent.

**Questioner:**
Then is man living wholly in illusion?

**Speaker:**
As long as he lives through images, beliefs, psychological time, and the need to become—yes.

**Questioner:**
And when he sees this?

**Speaker:**
Then there is no question of illusion or truth. There is only direct contact with life.

**Questioner:**
That seems extraordinarily simple.

**Speaker:**
It is simple—but simplicity is not easy for a mind that is burdened with knowledge and fear.

**Questioner:**
So, the ending of illusion is not an achievement?

**Speaker:**
No. It is the ending of the illusion of achievement.

**Questioner:**
And in that ending?

**Speaker:**
There is clarity. And clarity is its own action.

That clarity is not an ideal. It is the absence of illusion.

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# Under Every Stone and Leaf

Under every stone and leaf, that which is eternal exists. This does not mean that the eternal is hidden somewhere far away, in heaven, in temples, or in some mystical experience reserved for a few spiritual seekers. It means that life itself — the movement of nature, the wind through the trees, the cry of a child, the sorrow of a human being — contains within it the immeasurable.

The eternal is not separate from life.

But why do we not see it?

Krishnamurti suggests that the obstacle is not the absence of truth, but the condition of our minds. Our minds are crowded — filled with ambition, fear, belief, comparison, jealousy, hurt, and endless psychological noise. A crowded mind cannot listen. A burdened heart cannot see.

When the mind is occupied with becoming something — becoming successful, becoming spiritual, becoming important — it loses the sensitivity required to perceive what is.

And truth can only be perceived in the direct understanding of what is.

Love, in Krishnamurti's sense, is not attachment, dependence, or emotional comfort. What we often call love is mixed with fear, possession, and expectation. That is not

love. True love comes when the self, with its demands and images, becomes quiet.

When there is love, there is a deep sensitivity.

Then you listen — not merely with your ears, but with your whole being. You listen to the teacher, not with the intention of agreeing or disagreeing, but simply to understand. You listen to the beggar without judgment. You hear the laughter of children without comparing it to your own past. You see the rainbow without naming it.

In such listening there is no centre — no “me” interpreting everything.

That listening is intelligence.

Love makes the mind vulnerable, open, undefended. Most of us avoid vulnerability because we fear being hurt. So we build walls — beliefs, conclusions, ideologies. These walls give a sense of security, but they also make the mind dull and insensitive.

A mind that is protected cannot discover truth.

But when there is love, the mind becomes extraordinarily alive and sensitive. It observes without distortion. It feels deeply. It is not hardened by bitterness or prejudice.

And in that sensitivity, there is renewal.

Renewal means the mind is always fresh, never carrying yesterday's conclusions. It meets life anew each moment. Such a mind is not burdened by ignorance or hostility.

Then truth is not something to be searched for.

It comes into being naturally.

Just as the clear sky reflects the sunlight, a quiet and loving mind reflects truth. But if the sky is filled with smoke and storm, the light cannot be seen.

So, the question is not How do we find truth?

The real question is:

Can the mind and heart be free of the burdens they carry — fear, hatred, belief, and self-centered activity?

When they are free, then under every stone, every leaf, every human face, the eternal reveals itself.

If you like, I can also prepare this as a powerful chapter-length reflection for your book Where the Self Ends, Life Begins in an even deeper Krishnamurti dialogue style with a poetic companion. It would fit beautifully into your section on Truth, Love, and Awareness.

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**Questioner:**
Sir, you once said that under every stone and leaf the eternal exists. But most of us look at the world and see only ordinary

things—stones, trees, people struggling, sorrow everywhere. Where is the eternal in all this?

**Teacher:**
First, let us ask: why do you want to find the eternal?

Is it because life as it is seems insufficient—painful, uncertain, confused? When you ask where the eternal is, are you not hoping to escape from the disorder of daily living?

**Questioner:**
Perhaps that is true. Life is full of conflict. So naturally one wants something permanent, something sacred.

**Teacher:**
Yes. But you see, if the search for the eternal is born out of dissatisfaction, fear, or the desire for comfort, then what you will find is merely a projection of your own mind.

A frightened mind invents a comforting God.
A lonely mind invents companionship in heaven.
A mind seeking security imagines the eternal.

So before asking where the eternal is, we must understand the mind that is seeking it.

**Questioner:**
Are you saying the eternal cannot be sought?

**Teacher:**
Truth cannot be sought. If you seek it, what you find will be the product of your own desire.

The eternal is not something to be captured by the mind.

But it may reveal itself when the mind is quiet.

**Questioner:**
Then why do you say it exists under every stone and leaf?

**Teacher:**
Because life itself is sacred. The movement of existence—the tree growing, the river flowing, the laughter of children, the sorrow of man—this whole movement contains something immeasurable.

But we do not see it.

Do you know why?

Because our minds are never still.

They are crowded with beliefs, ambitions, fears, hurts, memories, and endless chatter.

Such a mind looks at a tree and immediately says, “That is a mango tree.”
It looks at a man and says, “He is my enemy.”
It hears a word and instantly reacts with agreement or disagreement.

So, the mind never actually sees.

It only recognizes.

And recognition is the movement of the past.

**Questioner:**
Then how is one to see freshly?

**Teacher:**
To see freshly there must be love.

Do you understand what love means?

Please do not translate that word according to your own experience. What we usually call love is attachment—dependence, jealousy, fear of losing someone.

Where there is attachment there is anxiety.
Where there is jealousy there is violence.
Where there is possession there is fear.

That is not love.

**Questioner:**
Then what is love?

**Teacher:**
Love exists only when the self is absent.

The self is the centre that says, "my success, my belief, my country, my God."

As long as that centre dominates the mind, there cannot be love. There can only be conflict.

But when the mind is free from its self-centered activity, there is a different quality altogether—a deep sensitivity.

And sensitivity is essential.

**Questioner:**
Why is sensitivity so important?

**Teacher:**
Because sensitivity means the mind and heart are alive.

Such a mind listens.

It listens to the teacher, not with the intention of agreeing or opposing, but simply to understand. It listens to the cry of a beggar without indifference. It hears the laughter of children and is moved by it. It sees the rainbow and is silent before its beauty.

In that sensitivity there is vulnerability.

And vulnerability is necessary for truth.

**Questioner:**
But most of us are afraid to be vulnerable.

**Teacher:**
Of course. We have been hurt. We have been betrayed. So, we build walls around ourselves—beliefs, conclusions, ideologies, identities.

These walls give us a sense of protection.

But they also make the mind dull.

A protected mind cannot discover truth.

Truth requires a mind that is open, unguarded, deeply attentive.

**Questioner:**
Is that why you say love brings understanding?

**Teacher:**
Yes.

Love is not sentiment. It is not emotional excitement. Love is the state in which the mind is free from hostility, free from comparison, free from the urge to dominate or possess.

In that state the mind becomes extraordinarily sensitive.

And what is sensitive is capable of renewal.

**Questioner:**
What do you mean by renewal?

**Teacher:**
A mind that carries yesterday's wounds, yesterday's conclusions, yesterday's experiences becomes heavy.

Such a mind cannot see clearly.

But when the mind is free from the burden of the past, it is always fresh—always new.

Like a clear stream constantly renewing itself.

That freshness is renewal.

And only such a mind can perceive truth.

**Questioner:**
So, truth appears when the mind is free?

**Teacher:**
Truth cannot be invited. It cannot be prayed for. It cannot be organized through religion or philosophy.

But when the mind and heart are no longer burdened by ignorance, fear, and animosity—when they are quiet, attentive, and filled with love—then truth comes into being naturally.

Just as a clear sky reflects the sunlight.

You do not create the sun.

You only remove the clouds.

**Questioner:**
So, the eternal is not far away?

**Teacher:**
Not at all.

It is here—in the movement of life itself.

Under every stone and leaf.

But to perceive it the mind must be extraordinarily simple, innocent, and free.

Then every moment becomes sacred.

Then life itself reveals the eternal.

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Under every stone,
under every silent leaf,
the eternal waits—

not hidden,
not distant,
not guarded by the gates of heaven.

It is here,
in the trembling of a blade of grass,
in the cry of a child,
in the sorrow carried quietly
in the heart of man.

But we pass it by.

Our eyes are full of yesterday,
our minds crowded with names,
beliefs, ambitions, wounds,
and the endless noise of becoming.

So, we look—
yet we do not see.

We listen—
yet we do not hear.

The wind moves through the trees
like a whisper of the infinite,
but the mind, burdened with itself,
turns away.

For the eternal does not reveal itself
to a crowded mind.

It comes
only to a heart that is empty
of bitterness and fear.

Love opens the door.

Not the love that clings,
not the love that demands,
not the love that trembles with jealousy—

but the love that has no centre.

A love without possession,
without memory,
without the shadow of “me.”

Such love makes the mind tender.

Sensitive
to the falling leaf,
to the laughter of children,
to the silent suffering of another.

In that sensitivity
there is vulnerability.

And in vulnerability
there is renewal.

The mind becomes young again—
untouched by yesterday,
fresh like the morning sky.

Then something extraordinary happens.

Without seeking,
without prayer,
without effort—

truth appears.

Like sunlight
breaking through a cloudless sky.

Then every stone becomes sacred,
every leaf a scripture,
every human face
a mirror of the infinite.

And life,
simple and unadorned,

reveals
the eternal.

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Under the quiet stone,

under the unnoticed leaf,
within the movement of wind through trees,
the eternal is.

Not hidden by distance,
not concealed in sacred temples,
not reserved for the learned
or the saint.

It breathes
in the dust of the road,
in the trembling of a bird's wing,
in the silent tears
of a lonely human being.

But the mind does not see it.

The mind is restless—
seeking, gathering, becoming.

It names the flower
and believes it has understood.

It calls the sky "blue"
and thinks it has seen.

But naming is not seeing.
Recognition is not understanding.

The mind moves in the shadows of memory,
and memory is always yesterday.

And the eternal

is never yesterday.

So, the mind wanders,
seeking God in temples,
truth in scriptures,
peace in beliefs.

Yet all the while
life stands before it
like an open door.

But the mind is too full
to enter.

Full of knowledge,
full of conclusions,
full of the endless weight of “me.”

Where the self is heavy,
the sacred cannot breathe.

Where ambition burns,
innocence cannot flower.

Where comparison rules,
love cannot live.

And without love
the door to truth remains closed.

For love is not desire.

Love is not attachment,

nor the trembling fear of loss.

Love is the absence of the self.

When the centre dissolves—
the “I” that demands,
the “I” that fears,
the “I” that seeks importance—

there is a strange and profound quietness.

In that quietness
the mind becomes simple.

Not cultivated simplicity,
not the simplicity of renunciation,
but the natural simplicity
of a mind that carries nothing.

Then the heart becomes sensitive
like the surface of still water
that feels the slightest breeze.

It listens—
to the cry of a child,
to the laughter of the poor,
to the wind speaking through leaves.

In such listening
there is no observer.

There is only listening.

And in that listening
the eternal begins to reveal itself.

Not as an experience to be remembered,
not as a vision to be repeated.

But as a living presence
in the very movement of life.

Then the stone is no longer a stone.

The leaf is no longer merely a leaf.

The earth beneath the feet
is filled with immeasurable depth.

The sky opens
into an infinite silence.

And the heart,
free from its burdens,

discovers
that the sacred was never far away.

It was always here—

under every stone,
under every leaf,

waiting for a mind
that is utterly free.

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# When Silence is no longer sought

The mind that is confused is always in motion.
Not the natural movement of intelligence, but the restless movement born of contradiction—wanting and fearing, affirming and denying, believing and doubting. Such a mind is fragmented. It is forever adjusting itself, defending itself, improving itself. And therefore, it is unstable, anxious, seeking, endlessly struggling to become something other than what it is.

Where there is contradiction, there must be effort.
Where there is effort, there is friction.
And where there is friction, the mind can never be quiet.

So, the question is not how to quieten the mind, but whether the mind can come to an end of contradiction altogether. Not through suppression, control, or discipline, but through complete clarity. Clarity that sees the whole movement of confusion as it arises, operates, and sustains itself.

When there is such clarity, effort naturally ceases.

Then the mind becomes immovable—not rigid, not fixed like a rock or a mountain—but immovable because it has no centre to be shaken. Nothing to protect. Nothing to pursue. Nothing to avoid. There is no problem demanding resolution. In that sense, it is extraordinarily stable, and therefore extraordinarily pliable—able to respond without distortion.

Such a mind is quiet.

But we must be very careful to understand what quiet means.

There is the silence of the evening woods: the birds have settled, the wind has dropped, the leaves are still. There is a vast outward stillness. Observing this, the mind says, “I must have this silence.” And so, it seeks isolation, solitude, withdrawal from people, from noise, from life itself.

That is not silence.
That is dependence on circumstance.

There is also another kind of stillness—more subtle, more deceptive. Thought says, “I must be still; I must not chatter; I must control my mind.” And through repetition, practice, and will, it manufactures a certain quietness. But this quietness is the product of thought acting upon disorder. It is imposed. Maintained. Fragile. And therefore, it is not silence at all.

Anything produced by thought is within time.
Anything within time is limited.
And the limited can never touch the timeless.

So, we are speaking of a stillness that is not cultivated, not induced, not dependent on environment, method, or discipline. A stillness that comes only when the mind sees the futility of its own movement—when it understands itself so completely that it no longer interferes.

In that understanding, the mind becomes naturally, effortlessly silent.

Not relatively silent.

Not silent in comparison with noise.
But absolutely silent.

Only such a mind—silent without motive, without direction, without centre—can see that which is eternal, timeless, nameless. Not as an experience to be remembered, not as something to be attained, but as a living reality that is present when the self is absent.

This is meditation.

Not a practice.
Not a system.
Not a path.

But the ending of the known—
and the beginning of that which cannot be named.

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**Questioner:**
You say the mind is confused, contradictory, broken—and therefore always in struggle. Is confusion really the root of this endless unrest?

**Speaker:**
Look at it very simply. When the mind wants two opposite things at the same time—security and freedom, pleasure and virtue, becoming and peace—what must happen? It tears itself apart. That tearing is confusion. And a confused mind cannot be still; it must constantly move, adjust, escape, justify.

**Questioner:**

So, instability is born of contradiction?

**Speaker:**
Yes. Where there is contradiction, there must be effort. Where there is effort, there is friction. And friction is the very nature of disturbance. Such a mind is inevitably neurotic—not clinically perhaps, but inwardly distorted.

**Questioner:**
Then how does one remove contradiction? By choosing the right thought instead of the wrong?

**Speaker:**
If you choose, who is the chooser? Is it not thought itself, divided against itself? One fragment choosing another fragment? That only perpetuates division.

**Questioner:**
Then what is the action that ends contradiction?

**Speaker:**
Seeing. Not choosing, not judging, not correcting—seeing. Seeing the whole movement of contradiction as a single fact. When you see a danger clearly, you do not argue with it; you move away. In the same way, when contradiction is seen wholly, it ends.

**Questioner:**
And when contradiction ends?

**Speaker:**
Effort ends. And with the ending of effort, the mind becomes extraordinarily stable.

**Questioner:**
Stable—but you say also pliable. That seems contradictory.

**Speaker:**
Only if stability means rigidity. A mind is rigid when it holds to conclusions, beliefs, experiences. But a mind that has no conclusions, no centre demanding continuity, is immovable in a very different sense. Nothing shakes it because nothing is defended. And therefore, it is sensitive, flexible, alive.

**Questioner:**
Such a mind is quiet?

**Speaker:**
Naturally. But we must be very careful with that word.

**Questioner:**
Why careful?

**Speaker:**
Because the mind easily deceives itself with false quietness. You go into the woods in the evening. The birds have settled, the wind is still, the leaves are silent. There is a great outward stillness. Observing this, the mind says, "How beautiful—if only I could be like this." And it seeks solitude, isolation, escape from people.

**Questioner:**
Is that not stillness?

**Speaker:**

It is stillness of circumstance. Remove the circumstance and the noise returns. Anything dependent on environment is not freedom.

**Questioner:**
What about discipline? Training the mind to be quiet?

**Speaker:**
That is still more subtle. Thought says, "I must be silent; I must stop chattering." And through will, control, repetition, it produces a certain calm. But that calm is manufactured. It is the result of thought acting upon disorder.

**Questioner:**
Why is that false?

**Speaker:**
Because thought is the very source of noise. Thought trying to silence itself is like a flame trying to extinguish itself by burning brighter. The product may look quiet, but it is fragile, tense, dependent on control.

**Questioner:**
Then is there any true stillness at all?

**Speaker:**
Yes—but it comes when the mind understands itself completely. Not partially, not intellectually, but wholly. When the mind sees the futility of its own movement—seeking, becoming, achieving—it naturally becomes quiet.

**Questioner:**
Without effort?

**Speaker:**
Effort implies resistance. Resistance implies conflict. Conflict implies noise. Where there is understanding, there is no effort.

**Questioner:**
So, silence is not something to be achieved?

**Speaker:**
Anything achieved can be lost. Silence is not an achievement. It is what remains when the self—its fears, ambitions, memories, identities—comes to an end.

**Questioner:**
And what is the nature of that silence?

**Speaker:**
It is not relative. Not silence compared to noise. It is absolute. There is no observer experiencing silence. There is only silence.

**Questioner:**
And in that silence?

**Speaker:**
Only in that silence can there be perception of that which is timeless. Not as an experience to be remembered, not as a vision to be repeated, but as a living movement beyond time.

**Questioner:**
Is that what you call meditation?

**Speaker:**
Yes. Meditation is not practice. Not method. Not repetition. It is the ending of the known—the complete quieting of thought without control.

**Questioner:**
And can such meditation be part of daily life?

**Speaker:**
It must be. Otherwise, it is an escape. When the mind is silent in the midst of relationship, work, and challenge—then that silence is living intelligence.

**Questioner:**
So, meditation is not withdrawal from life?

**Speaker:**
On the contrary. It is only when the mind is silent that it meets life directly—without fear, without image, without distortion.

**Questioner:**
And that silence has no centre?

**Speaker:**
None. Where there is a centre, there is measurement. Where there is measurement, there is time. Silence has no time.

**Questioner:**
Then nothing can be done?

**Speaker:**

Nothing—and that is the hardest thing for the mind to accept. When the mind stops doing, truth comes. Not because you invite it, but because there is space.

And in that space,
there is the immeasurable.

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The mind that seeks
is already restless.
The mind that asks for silence
has not yet heard it.

Confusion moves as effort,
effort moves as struggle,
and struggle calls itself living.
But life is not noise.

When contradiction is seen
—not resisted, not corrected—
it ends,
as darkness ends
when there is light.

Then the mind does not settle;
it stops moving.
Not frozen,
not rigid—
but without direction,
without becoming.

There is a stillness

that depends on trees,
on distance,
on the absence of voices.
It is beautiful,
but it is borrowed.

There is a stillness
manufactured by will,
polished by discipline,
maintained by fear.
It is orderly,
but it is fragile.

Neither touches truth.

Truth comes
when the mind is quiet
without knowing it is quiet.
When silence is not observed,
not named,
not remembered.

In that silence
there is no watcher,
no meditator,
no path.

Only space
in which time has ended.

This is not something gained.
It cannot be practiced.
It arrives

when the self
is no longer arriving.

And in that unmoving quiet,
the timeless
is not seen—
it is.

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We approach silence as we approach everything else—with intention, with method, with desire. We want it, so we pursue it. We withdraw from noise, we choose solitude, we discipline thought, hoping that through effort the mind will at last become quiet. But one has to ask very seriously: who is it that is seeking silence? Is it not the same mind that is restless, fragmented, confused? And can such a mind, through its own activity, bring about something that is not of itself?

In the inquiry set forth by Jiddu Krishnamurti, silence is not a goal to be achieved, nor a state to be cultivated. Anything cultivated is the result of time, and anything that comes through time is limited. Silence that is produced by discipline is still the outcome of thought—thought deciding what silence should be and arranging itself accordingly. Such silence may appear orderly, even pleasant, but it is fragile. It depends on control, on environment, on continuity of effort. The moment that control weakens, the noise returns.

There is also the silence of withdrawal. One goes to the woods, sits alone, escapes from people, from responsibility, from relationship. There is a great outward stillness, and the

mind feels quiet because it is no longer being challenged. But this quietness is dependent on circumstance. Remove the circumstance, and the disturbance reappears. What depends on conditions cannot be freedom.

So, the question is not how to be silent, but whether the mind can understand the whole movement of its own confusion. Confusion exists because the mind is divided against itself—wanting peace and yet pursuing ambition, seeking freedom while clinging to security, desiring stillness while remaining attached to becoming. This contradiction is the source of conflict, and conflict is noise.

When this contradiction is not analyzed fragment by fragment, but seen wholly—seen as a single movement—there is a profound change. In that seeing, effort ends. Not because the mind decides to stop striving, but because it understands the futility of striving. Understanding brings its own order.

Such a mind is no longer seeking silence. It is silent.

This silence is not imposed. It is not aware of itself as silence. There is no observer saying, “I am quiet.” The observer, who is the accumulation of experience, memory, and identity, has fallen away. Where there is an observer, there must be separation, and separation is conflict. When the observer ends, there is only silence.

And this silence is extraordinarily stable—not rigid, not fixed, but stable because it has no centre to be disturbed. Nothing is being protected. Nothing is being pursued. Therefore, it is also infinitely pliable, sensitive, alive.

What does such silence reveal?
Not something new to be remembered. Not a vision to be repeated. What is revealed is not an "experience" at all, because experience implies a experiencer. In this silence, there is no centre from which experience arises. There is only a vast sense of space in which time has no meaning.

Only in such silence can there be perception of that which is timeless, nameless, immeasurable. It cannot be described, and description is not important. What matters is the ending of the noise, the ending of the self that perpetuates the noise.

This is meditation—not a practice, not a system, not a daily routine—but the natural state of a mind that has understood itself completely. When the mind is no longer becoming, no longer striving to be silent, silence is. And in that silence, truth is not sought; it is present.

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**Questioner:**
We often try to become silent—by going into solitude, by disciplining the mind, by deliberately quieting thought. Is this effort toward silence necessary?

**Speaker:**
Before asking whether it is necessary, one must ask whether it is true silence at all. When you try to be silent, who is trying? Is it not thought, already restless, already fragmented, attempting to shape itself into something it calls silence?

**Questioner:**

But without effort the mind seems endlessly noisy.

**Speaker:**
It is noisy because it is confused. Confusion is not an accident; it is born of contradiction. The mind wants peace and at the same time pursues ambition. It longs for freedom yet clings to security. This inward division is conflict, and conflict is noise.

**Questioner:**
So, the noise is not the problem, but the contradiction behind it?

**Speaker:**
Exactly. Noise is merely the symptom. To suppress the symptom without understanding its cause is to deceive oneself. A quiet mind produced by control is still a disturbed mind—only temporarily restrained.

**Questioner:**
Then what about solitude? When one goes into the woods or sits alone, there is a natural stillness.

**Speaker:**
There is an outward stillness. The birds are quiet, the wind has dropped, the senses are less stimulated. In that environment the mind feels calm. But it is calm because it is protected. Remove the protection, and the old disturbances return. That kind of stillness depends on circumstance.

**Questioner:**
Are you saying solitude has no value?

**Speaker:**
Solitude has value only if the mind is already free. Otherwise, it becomes an escape. And what escapes returns strengthened. Silence that depends on environment is not freedom.

**Questioner:**
Then discipline—training the mind to be quiet?

**Speaker:**
Discipline implies a controller and the controlled. That division is conflict. Thought says, "I must not chatter," and another fragment of thought enforces obedience. This may produce order, but it is mechanical. It has no depth.

**Questioner:**
Is there, then, no way to bring about silence?

**Speaker:**
The very desire to bring about silence prevents it. Silence is not something to be achieved. Anything achieved belongs to time, and silence is not of time.

**Questioner:**
This is difficult to accept. If one does nothing, what happens?

**Speaker:**
When you say "do nothing," you mean neglect, indifference, or passivity. I am not speaking of that. I am speaking of seeing. Seeing the whole movement of thought—its seeking, it's becoming, its fear of emptiness.

**Questioner:**

Seeing without choice?

**Speaker:**
Yes. Choice exists only when there is confusion. When you see clearly, you do not choose. You act. In the same way, when the mind sees its own contradiction wholly—not analytically, not over time, but instantly—effort ends.

**Questioner:**
And when effort ends?

**Speaker:**
The mind becomes quiet. Not because it has been trained, but because it has understood itself. Understanding is not effort.

**Questioner:**
You speak of a mind that is extraordinarily stable, and yet pliable. What does that mean?

**Speaker:**
A confused mind is easily shaken. Praise, blame, success, failure—everything disturbs it. But a mind that has no centre demanding security is immovable. Not rigid like a belief, but stable because there is nothing to defend.

**Questioner:**
And pliable?

**Speaker:**
Because it is not fixed. It does not respond according to memory, habit, or image. It meets each moment freshly. Such a mind is alive.

**Questioner:**

Is this the silence you speak of?

**Speaker:**
Yes. But this silence is not aware of itself as silence. The moment you say, “I am silent,” the observer has returned.

**Questioner:**
So, there is no observer in this silence?

**Speaker:**
None. Where there is an observer, there is separation. And separation is conflict. When the observer ends, there is only silence.

**Questioner:**
And what happens in that silence?

**Speaker:**
Do not ask what happens. That is the mind seeking experience. Silence is not a means to something else. It is complete in itself.

**Questioner:**
Yet you say it reveals something timeless.

**Speaker:**
Not as a revelation to be remembered. Not as an experience to be repeated. In silence, there is no experiencer. There is only perception without centre.

**Questioner:**
Is this what you call meditation?

**Speaker:**
Yes—but meditation has nothing to do with practice, posture, repetition, or method. Meditation is the ending of the known—the ending of thought as a psychological movement.

**Questioner:**
Can this silence exist in daily life?

**Speaker:**
If it cannot, then it has no meaning. Silence that exists only in isolation is escape. Silence that lives in relationship, in work, in challenge—that is intelligence.

**Questioner:**
So, meditation is not withdrawal from life?

**Speaker:**
On the contrary, it is the meeting of life without distortion. Only a silent mind can listen. Only a silent mind can love.

**Questioner:**
And such silence cannot be cultivated?

**Speaker:**
No. But it can come when the mind understands its own noise. When the mind stops seeking silence, silence is.

And in that silence,
there is no becoming,
no time,
no centre.

Only the immeasurable.

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# Meditation without Meditator

Meditation is an extraordinary thing. It is not a practice; it is not a seeking something. It is a mind that is no longer experiencing. It is a mind that doesn't reject or accept experience, because experience implies recognition. In that state of meditation, there is no recognition. In that state of meditation, there is no accumulating, because only experiences can be accumulated as remembrances. Here, there is no remembrance. It is a movement without a beginning and without an end, and the attention of this movement is not based on something previously learnt; each time it is new. Each second in terms of time is something totally new. It is so extraordinarily timeless, and therefore has no border, no centre, yet in which everything is taking place.

Meditation is an extraordinary thing—not because it promises something, not because it leads you somewhere, but because in it the whole movement of becoming comes to an end.

We generally approach meditation as we approach everything else in life: with motive, with method, with the hope of achieving a result. We say we will practise, control our thoughts, discipline the mind, follow a system, repeat a word, regulate the breath, and through gradual effort arrive at some state which we call meditation. But such a mind is merely cultivating an experience according to a pattern. It is still operating within the field of the known. And whatever is within the field of the known can never be meditation.

Meditation is not the cultivation of experience. Experience always implies recognition. When you say you have had a profound experience, it is because the mind has recognised it according to something already stored in memory. Without recognition there is no experience. Therefore, experience is always the response of the past. It is the past meeting the present and translating it according to what it already knows.

A mind that seeks experience—even the most sacred experience—is still moving within the prison of memory. Meditation begins only when the mind sees the truth of this.

When the mind perceives very clearly that every experience is conditioned by the past, that every search for experience strengthens the centre which says "I must have more," then naturally the whole movement of seeking comes to an end. Not through discipline, not through suppression, but through understanding.

Then the mind is no longer accumulating. You see, our minds are always gathering: gathering knowledge, gathering impressions, gathering hurts, pleasures, images. This constant accumulation creates the centre—the "me"—which is nothing but the bundle of memories. From that centre we look, listen, act, and experience.

But meditation is the ending of accumulation. In meditation there is no storing up of psychological memory. There is only observation. And observation has no centre.

When the mind observes without the observer—without the past interfering, without naming, judging, condemning or justifying—there is a quality of attention that is completely

fresh. In that attention there is no division between the observer and the observed. There is only the act of seeing. And such seeing is extraordinarily alive.

Because it is not based on yesterday. It is not based on knowledge or experience. It is not based on anything learnt. Therefore, each moment is entirely new. Not new according to time, but new in the sense that the mind is not carrying the burden of what has been.

Then meditation is not something that happens for half an hour in the morning or evening. Meditation is the movement of life itself.

It is there when you watch a tree without naming it. It is there when you listen completely to another human being without interpreting what he says. It is there when you see the movement of your own thoughts without interfering with them.

In such observation the mind becomes astonishingly quiet.

This quietness is not cultivated silence. It is not the silence produced by control, by repetition, by breathing exercises. Such silence is merely a dulling of the mind.

But when thought understands its own limitation and naturally falls quiet, there is a silence which has immense depth.

In that silence there is no centre.

And where there is no centre there is no border.

The mind then is not limited by the walls of the self. It is not enclosed within the narrow circle of personal experience, belief, and identity. It is vast—without measure, without direction.

In that vastness everything is taking place: the movement of stars, the whisper of leaves, the sorrow of humanity, the laughter of a child, the flight of birds, the endless unfolding of life.

Meditation is this immeasurable movement.

It has no beginning because it is not started by will.

It has no end because it is not sustained by effort.

It is like a river that flows without source and without destination.

And the mind that is completely attentive to this movement is itself that movement.

In such meditation there is no meditator.

There is only the timeless unfolding of life.

***

**Questioner:**
Sir, many people speak about meditation. There are countless methods, teachers, and systems. Each promises peace, enlightenment, or some extraordinary experience. Could you explain what meditation actually is?

**Speaker:**
Before we explain what meditation is, perhaps we should first understand what it is not. Because what people generally call meditation is often the very opposite of meditation.

When you practise a system, repeat a mantra, control your breathing, or follow a discipline day after day hoping to reach some state of tranquillity, what is actually taking place?

You are practising in order to achieve something, are you not?

**Questioner:**
Yes, usually to quiet the mind or to attain some deeper state of consciousness.

**Speaker:**
Quite. But if you practise in order to achieve something, that achievement becomes your motive. And where there is motive, there is effort. Where there is effort, there is conflict. Such a mind is struggling to become something different from what it is.

That struggle is not meditation.

Meditation cannot be the result of practice. Practice implies time—doing something repeatedly in order to arrive somewhere. But that which is timeless cannot be approached through time.

So, the moment you introduce a method, you have already moved away from meditation.

**Questioner:**
But if there is no method, how is one to meditate? Without guidance, the mind wanders endlessly.

**Speaker:**
The wandering mind is itself part of meditation—if you observe it.

You see, we immediately want to control the wandering. We want to discipline the mind to remain fixed, concentrated. But who is the controller?

The controller is also a fragment of thought.

Thought creates the controller and then tries to control itself. That is the contradiction in which most human beings live.

Meditation begins when this whole movement is understood.

Not controlled—understood.

**Questioner:**
Are you saying that meditation is simply observing the movement of the mind?

**Speaker:**
Not "simply." It is extraordinarily subtle.

To observe the movement of thought without interfering, without condemning, without trying to shape it—that requires tremendous attention.

Normally when a thought arises, we immediately judge it. We say, "This is good," or "This is bad," or "I must not think this." Or we pursue the thought because it gives pleasure.

But in meditation there is observation without choice.

You watch a thought arise and pass away just as you might watch a cloud drifting across the sky.

**Questioner:**
But if one merely watches thoughts, does the mind not remain active and restless?

**Speaker:**
On the contrary.

When you watch very carefully, you begin to see the whole structure of thought. You see that thought is always the response of memory. Thought is the past.

And when the mind sees this fact—not as an idea but actually sees it—thought naturally slows down. Not because you force it, but because it has understood its own limitation.

Then there is a quietness.

But that quietness is not produced by discipline.

It comes naturally, like a lake becoming still when the winds cease.

**Questioner:**
Many people say meditation gives profound experiences—visions, states of bliss, or extraordinary feelings. Are these part of meditation?

**Speaker:**
Let us examine what we mean by experience.

When you say you have had an experience, what does it imply? It implies recognition. You recognise the experience as something pleasant, profound, or spiritual.

Recognition means memory.

If you did not have memory, you could not recognise the experience.

Therefore, experience is always the response of the past.

**Questioner:**
Then even mystical experiences are conditioned?

**Speaker:**
Of course.

The mind that seeks experience—even the most sacred experience—is still moving within the field of the known.

It may have visions of gods, lights, or infinite bliss, but those visions are shaped by its conditioning, its beliefs, its culture.

Meditation is not the pursuit of experience.

Meditation begins when the mind no longer seeks experience.

**Questioner:**
Why must experience end?

**Speaker:**
Because experience strengthens the centre.

Each experience becomes memory. Memory accumulates and forms the sense of "me"—the experiencer.

And the experiencer then seeks more experiences.

So, there is a continuous movement of accumulation.

Meditation is the ending of this accumulation.

**Questioner:**
How does accumulation end?

**Speaker:**
Through attention.

When there is complete attention, there is no centre that is accumulating. There is only observation.

In that observation there is no observer separate from the observed.

This may sound strange, but if you look carefully, you will see it.

When you are completely absorbed in watching a sunset, for a moment there is no "you" watching. There is only the beauty of the sky.

The observer disappears.

Meditation is the flowering of that attention.

**Questioner:**
And what happens to the mind in such attention?

**Speaker:**
The mind becomes extraordinarily quiet.

Not made quiet by force, but naturally quiet because the movement of psychological accumulation has ended.

Then the mind is no longer burdened by yesterday.

It is fresh.

Each moment is entirely new.

**Questioner:**
Is this what you mean by meditation being timeless?

**Speaker:**
Yes.

When the mind is free from the past psychologically, time as a psychological movement ends.

There is still chronological time—the time of the clock, the rising and setting of the sun. But the psychological movement of becoming— "I was," "I will be," "I must become"—that movement ceases.

In that ending there is a state which is timeless.

**Questioner:**
Is that state something sacred?

**Speaker:**

The moment you name it sacred; you have already reduced it.

Words cannot capture it.

But one can say this much: when the mind is utterly quiet, without centre, without boundary, there is an immeasurable vastness.

In that vastness everything is taking place.

Life, death, sorrow, beauty, the movement of the stars, the whisper of leaves—all are part of that immense movement.

Meditation is that movement.

It has no beginning because it is not started by will.

It has no end because it is not sustained by effort.

It is a living, timeless flow.

**Questioner:**
Then meditation is not something separate from daily life?

**Speaker:**
Not at all.

Meditation is the understanding of daily life.

It is watching your thoughts, your reactions, your ambitions, your fears.

It is observing how you speak to another, how you treat people you consider important and how you treat those you think insignificant.

Meditation is the awareness of the whole movement of life—within and without.

When there is such awareness, the mind becomes extraordinarily clear.

And in that clarity, there is a silence which is not put together by thought.

From that silence comes an entirely different quality of living.

A life without conflict.

A life without the burden of becoming.

And that, perhaps, is the true beauty of meditation.

***

Meditation is not a path
laid down by another.

No footprint leads to it,
no scripture contains it,
no teacher can hand it to you.

The mind that seeks
has already lost it.

For seeking is movement in time—
the hope of arriving,
the desire to become,
the quiet ambition
to gather the sacred.

But the sacred cannot be gathered.

It comes only
when the hands of thought
are empty.

Look quietly.

A thought arises—
a memory,
a fragment of yesterday
whispering in the present.

Another follows,
and another.

The mind weaves them together
and calls it experience.

From experience it gathers memory,
from memory it builds the self,
and from that centre it says:
“I meditate.”

But meditation begins

when the meditator ends.

Watch the mind
as you might watch the sky.

Clouds drift across it—
images, fears, pleasures,
echoes of things said and done.

Do not pursue them.
Do not resist them.

Just watch.

In the watching
the sky grows vast.

Then something strange happens.

Thought, seeing its own noise,
falls silent.

Not silenced by discipline,
not forced into obedience,
but quiet
as a lake at dawn
when the winds are still.

In that quietness
there is no observer.

Only silence
listening to itself.

And in that silence
there is no centre.

No boundary.
No edge where the mind ends
and the world begins.

There is only
a vast movement.

Leaves trembling in sunlight,
distant stars burning in darkness,
the laughter of a child,
the sorrow of mankind—

all flowing together
like a river
without a source
and without a sea.

This movement
has no beginning.

It was not started by will.

It has no ending.

It is not sustained by effort.

Each moment
is born fresh—
untouched by yesterday.

Timeless,
measureless,
whole.

Meditation
is this immeasurable river.

And the mind
that is utterly attentive
is not separate from it.

It is the river.

*****

# The Silence That Is Not Made

There is a silence which man cultivates.

He disciplines the mind,
controls thought,
suppresses disturbance,
and gradually brings about a state
which he calls quietness.

But that silence is shaped by will.

It is the outcome of effort,
the result of resistance,
the product of a mind
that seeks to become something.

Such silence is fragile.

Beneath its surface
there is conflict waiting,
desire waiting,
fear waiting.

It is like a pond
whose waters appear still
only because the currents
have been forcibly held back.

That silence is not alive.

It has the quality of something

that has been put together,
and therefore, it carries within it
the seeds of decay.

It is the silence of control—
and where there is control
there is always a controller.

The controller is the past,
the accumulation of knowledge,
experience, and conditioning.

So, in that silence
the past continues to operate.

It is a silence of time.

And whatever belongs to time
cannot touch the timeless.

But there is another silence—
a silence that cannot be invited.

It comes
when the mind is not seeking,
not becoming,
not shaping itself according to an idea.

It comes
when there is attention.

Not concentration,
which excludes,

not effort,
which narrows,

but attention without a centre.

In that attention
there is no observer.

The one who says, “I am attentive,”
is not there.

There is only attention.

In that state
thought finds its natural place
and becomes quiet
without being forced.

It is like the evening sky
when the winds have subsided—
vast, open, untouched.

This silence is not created.

It is not the result of practice.

It comes effortlessly,
as naturally as a leaf falling
or the dawn breaking.

And in that silence
there is innocence.

Not the innocence of ignorance,
but the innocence of a mind
that is free from the burden of yesterday.

A mind that does not carry
hurt, belief, conclusion,
or the shadow of experience
as a weight.

Such a mind is fresh,
new,
untouched.

It is in that innocence
that something immeasurable may be.

You cannot invite it.

You cannot seek it.

The very act of seeking
is born of the known.

And the unknown
cannot be reached through the known.

But when the mind is utterly still—
not made still,
not disciplined into stillness,
but naturally, deeply quiet—

then, perhaps,

that which is beyond all thought,
beyond all experience,
beyond all measure,

comes into being.

Not as something to be possessed,
not as an experience to be remembered,

but as a living, sacred presence.

And in that presence
the mind is no longer separate from life.

It is that silence
that is creation.

***

**Questioner:**
Sir, we all seek silence. The mind is restless, full of noise, conflict, and confusion. So, we try to control thought, discipline ourselves, practise meditation. Is that the right way to find silence?

**Teacher:**
Let us examine what you mean by silence.

When you say you want silence, what is it that you are seeking? Is it merely the absence of noise? Or is it an escape from the turmoil within?

**Questioner:**

Perhaps both. The mind is constantly chattering, worrying, remembering. One wants relief from that.

**Teacher:**
So, silence, for you, becomes a means of relief.

And when you seek relief, what happens?

You begin to practise.

You control thought.
You discipline the mind.
You follow a method.

Is that not so?

**Questioner:**
Yes, that is what most of us do.

**Teacher:**
Then the silence you achieve is the result of effort.

It is something put together by the mind.

And anything that is put together can be undone.

So, such silence is fragile.

It depends on discipline, on control, on constant effort.

The moment that effort weakens, noise returns.

Is that silence real?

**Questioner:**
It seems temporary. But without control, the mind becomes chaotic.

**Teacher:**
You see, we are caught between two states—control and chaos.

We think control is necessary to avoid disorder.

But have you noticed what control does?

When you control thought, there is division.

There is a controller and the thing controlled.

The controller says, "I must be silent,"
and tries to suppress the movement of thought.

But who is the controller?

Is he different from thought?

Or is he also a product of thought?

**Questioner:**
He must also be thought.

**Teacher:**
Exactly.

So thought is trying to control itself.

One part of thought assumes authority
over another part of thought.

This creates conflict.

And where there is conflict,
there cannot be silence.

**Questioner:**
Then what is the nature of the silence created by control?

**Teacher:**
It is a dead silence.

A silence brought about through suppression,
through discipline,
through resistance.

It may appear calm on the surface,
but underneath there is disturbance.

It is like a field
where nothing grows
because everything has been artificially restrained.

Such silence has no vitality.

It carries within it
the seeds of decay.

**Questioner:**
Then is all discipline wrong?

**Teacher:**
We must be very clear.

Discipline in the sense of learning, observing, understanding—that is necessary.

But discipline as suppression, as conformity, as control—this destroys sensitivity.

And without sensitivity, there can be no perception of truth.

**Questioner:**
Then how does one come upon real silence?

**Teacher:**
Not by seeking it.

The moment you seek silence; you have already created an image of what it should be.

And that image is born of the past.

So, what you find will only be a projection of your own mind.

**Questioner:**
Then what is one to do?

**Teacher:**
Can you observe the movement of your mind without trying to change it?

Just watch.

Watch how thought arises.

Watch how it moves from one association to another.

Watch without condemnation,
without justification,
without the desire to control.

**Questioner:**
That seems very difficult.

**Teacher:**
It is difficult because we are accustomed to interfering.

We are always trying to become something.

But observation requires no effort.

It is like watching a river flow.

You do not control the river.

You simply observe its movement.

**Questioner:**
And what happens when one observes in that way?

**Teacher:**
When there is observation without the observer,
something extraordinary takes place.

Thought begins to quieten.

Not because you force it,
but because it has understood its own movement.

Understanding brings its own order.

And in that order, there is no conflict.

**Questioner:**
You said “observation without the observer.” What does that mean?

**Teacher:**
The observer is the past.

The observer is the accumulation of experiences, knowledge, memories.

When you observe through the observer,
you are interpreting, judging, comparing.

So, you never see what actually is.

But when the observer is absent,
there is only observation.

No centre from which you are looking.

No “me” who says, “I am watching.”

There is only watching.

**Questioner:**

Is that what you call attention?

**Teacher:**
Yes.

Attention in which there is no division.

No observer and no observed.

In that attention, the mind is completely present.

And such attention is effortless.

**Questioner:**
And from that attention comes silence?

**Teacher:**
Silence is not the result.

It is the natural outcome.

When the mind is fully attentive,
thought has its place and becomes quiet.

Just as a machine runs smoothly when it is functioning correctly.

There is no friction.

No conflict.

So, the mind becomes still.

Not made still,
but naturally still.

**Questioner:**
Is that stillness different from the silence created by discipline?

**Teacher:**
Entirely different.

The silence created by discipline is within the field of time.

It is achieved gradually.

It depends on practice.

But this silence comes instantly
when there is complete attention.

It is outside the field of time.

**Questioner:**
What is the quality of such silence?

**Teacher:**
It is alive.

It has depth.

It is not empty in the sense of being barren.

It is empty of the self.

And therefore, it is full of energy.

In that silence there is innocence.

Not the innocence of a child who does not know,
but the innocence of a mind that does not carry the burden of knowledge as a psychological weight.

A mind that is free from hurt,
from belief,
from the accumulation of experience.

Such a mind is always fresh.

**Questioner:**
And in that silence, does something else come into being?

**Teacher:**
You must be very careful.

The moment you expect something,
you are back in the field of desire.

And desire distorts perception.

But one can say this:

When the mind is utterly still,
without effort,
without seeking,

then perhaps

that which is beyond all thought,
beyond all experience,

may come.

Not as something to be held,
not as something to be remembered.

But as something living.

Sacred.

Immeasurable.

**Questioner:**
So, the mind cannot reach the unknown?

**Teacher:**
The known can never reach the unknown.

Thought is always the known.

And the unknown cannot be approached through the known.

But when the known is quiet,
when it has fallen silent,

then the unknown is.

**Questioner:**
Then silence is the doorway?

**Teacher:**

Not a doorway created by you.

But a silence that comes when the mind is free.

In that silence,

there is no experiencer.

Only that which is.

And that

is beyond all words.

***

There is a silence
the mind invents—

shaped by will,
held by discipline,
guarded by effort.

It is built
stone upon stone
with the hands of control.

Thought says,
“I must be still,”
and in that command
it divides itself—

the controller
and the controlled.

Between them
conflict breathes.

This silence
is carefully arranged,
like a room
where nothing is allowed to move.

But beneath its order
lies resistance.

Beneath its calm
lies the shadow of disturbance.

It is a silence
that has been made.

And what is made
carries the seed of ending.

But there is another silence—

one that no hand can shape,
no discipline can reach,
no desire can invite.

It comes
when the mind is no longer seeking.

When the restless movement
of becoming
has quietly come to an end.

When there is attention—

not the narrowing of focus,
not the effort to exclude,

but a vast, open seeing
without a centre.

In that seeing
there is no observer.

No one who says,
“I am silent.”

There is only silence.

Thought falls into its right place,
like a leaf
that knows when to drop.

And the mind
is still—

not held,
not forced,
not persuaded.

Still
as the sky
before the first light of dawn.

In that stillness
there is innocence.

A freshness untouched
by yesterday.

A mind
that carries nothing forward—

no hurt,
no image,
no shadow of experience.

Empty—
and therefore whole.

Then,
without invitation,

without expectation,

something enters
that has no name.

Not born of thought,
not captured by memory,
not held by time.

It comes
as the immeasurable.

And the mind,
no longer separate,
no longer becoming,

is that silence.

And in that silence
is creation.

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# The flowering of life

**The Unfolding of Life**

Life is not something that is gradually becoming. It is not a road that leads somewhere. Life is an unfolding movement that has no destination.

But the mind is accustomed to destinations. It is trained from childhood to ask, “What will I become?” It is taught to measure, to compare, to arrive. So, when it looks at life, it translates life into a journey of achievement.

Yet life itself is not concerned with achievement.

Look at a tree. It does not strive to become a tree. The river does not struggle to become a river. They are expressions of an unfolding movement. Their existence is not based on comparison or ambition.

But human thought has introduced a strange element into life — the idea of becoming. Through thought arises the image of “what I am” and “what I should be.” Between these two images begins conflict, struggle, fear and endless effort.

This effort is what we call living.

But is that life? Or is that merely the movement of thought chasing its own projections?

Life unfolds in the present. Thought unfolds in time.

Where there is psychological time — the hope of becoming, the fear of failing, the memory of what has been — life is reduced to a narrow corridor of struggle.

But when the mind sees the futility of becoming — not as an idea, not as a conclusion, but sees it directly — something entirely different takes place.

Then the mind is no longer trying to shape life.

It is simply attentive.

In that attention there is no center that says “this is my life.” There is only the vast movement of life expressing itself.

The flower opens without motive.
The wind moves without intention.
The stars burn without ambition.

And the human mind, when it is no longer burdened by the pursuit of becoming, participates in that same immeasurable unfolding.

Then life is not something you control.

It is something you witness.

And in that witnessing, there is a quiet miracle —
life revealing itself from moment to moment, endlessly new, endlessly alive.

That is the beauty of life’s unfolding.

Not the unfolding of you,
but the unfolding of life itself.

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**Student:**
Sir, you often say that life is a movement. But most of us feel that life is a process of becoming something — becoming successful, becoming wise, becoming fulfilled. Is that not the natural unfolding of life?

**Teacher:**
Let us examine it together. When you say becoming, what do you mean?

**Student:**
I mean that life is a gradual improvement — moving from what I am to something better.

**Teacher:**
So, there is first the idea of what you are, and then the projection of what you should be. Between these two begins effort, struggle, discipline, and time. Is that correct?

**Student:**
Yes, that seems so.

**Teacher:**
And who has created these two states — what is and what should be?

**Student:**
Thought has created them.

**Teacher:**
Exactly. Thought creates an image of the present and an image of the future. Then it struggles to bridge the distance between the two. That struggle we call progress, growth, or becoming.

But is that the unfolding of life — or merely the movement of thought chasing its own projections?

**Student:**
Are you saying life itself has nothing to do with becoming?

**Teacher:**
Look at nature and you may see something very different. The tree does not become through ambition. The river does not flow in order to achieve. The stars do not burn with the desire to arrive somewhere.

They simply express life.

But the human mind has introduced something extraordinary into existence — the psychological movement of becoming.

**Student:**
But without becoming, wouldn't life become stagnant?

**Teacher:**
On the contrary, it is becoming that brings stagnation. Because becoming is always based on the past. Thought uses yesterday's knowledge, yesterday's experience, and projects a future out of it.

So, the future is merely a modified continuation of the past.

Is that new?

**Student:**
No, it is still the past moving forward.

**Teacher:**
Exactly. And therefore, the mind that is constantly becoming is actually imprisoned in time.

But life itself is not caught in that movement.

Life is always now.

It is constantly unfolding — not toward a goal, not toward an achievement, but as a living movement that renews itself from moment to moment.

**Student:**
Then what prevents us from seeing this unfolding?

**Teacher:**
The self.

The self is the center created by thought — the collection of memories, experiences, fears, ambitions, and conclusions. Around this center thought builds a story: my life, my success, my future, my fulfillment.

Once that center exists, life is no longer seen as a whole movement. It is reduced to the narrow concern of the self.

**Student:**

So, the self-interferes with the natural unfolding of life?

**Teacher:**
Yes. The self is always trying to control life, shape life, direct life according to its desires and fears.

But life cannot be controlled.

When the mind tries to control life, conflict begins.

**Student:**
Then what is the right relationship with life?

**Teacher:**
Not control — but observation.

To observe life without the interference of the self.

To watch your thoughts, your reactions, your fears, without condemning or justifying them. In that watchfulness the structure of the self begins to reveal itself.

And when the mind sees the whole movement of the self — sees its ambitions, its fears, its constant struggle to become — that very seeing brings an ending.

**Student:**
An ending of the self?

**Teacher:**
An ending of its psychological domination.

Then the mind is no longer struggling to become something.

It is simply attentive.

And in that attention, life begins to reveal its extraordinary movement.

**Student:**
What kind of movement?

**Teacher:**
A movement without a center.

A movement that is not bound by time.

A movement that is endlessly new.

When the mind is quiet — not forced into silence, but quiet because it sees the futility of becoming — then it comes into direct contact with life.

And life, when it is not distorted by the self, is something immeasurably vast.

**Student:**
So, life's unfolding is not the unfolding of the self?

**Teacher:**
No.

The unfolding of the self is conflict, comparison, fear, and endless dissatisfaction.

But the unfolding of life is something entirely different.

It is like the sky opening after a storm.

It has no motive, no direction, no destination.

It is simply the flowering of existence itself.

And the mind that is free from becoming shares in that flowering.

Then life is no longer a burden.

It becomes a sacred movement.

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Life is not waiting for tomorrow.
It does not move toward a destination.
It is not climbing the ladder of success
nor seeking the crown of fulfillment.

Life is unfolding.

Like a flower opening
without asking who will admire it.
Like a river moving
without knowing the ocean.

But the mind is restless.
It whispers endlessly:

“What shall I become?”
“What will I achieve?”
“Where will this lead me?”

And so, the mind invents a path
across the vastness of life.

It divides the moment
into yesterday and tomorrow,
into success and failure,
into what is and what should be.

From this division
is born the struggler —

the self.

The self walks endlessly,
chasing shadows it has created,
measuring its worth
against its own illusions.

Yet life was never divided.

The sky does not compare itself with the earth.
The mountain does not envy the river.
The stars do not compete with the moon.

All things move in quiet wholeness.

Only the human mind
has stepped out of this vast harmony,
building walls of thought
around a fragile center called me.

But if the mind pauses —
not through discipline,
not through effort,
but through simple seeing —

then something extraordinary happens.

The walls grow thin.

The center loosens.

And the mind begins to listen
to a movement far older than thought.

In that listening
there is no becoming.

There is only unfolding.

Moment after moment
life reveals itself —
fresh as the morning sky,
silent as the stars at midnight.

Nothing is being achieved,
yet everything is flowering.

Then the mind no longer asks,
“What will I become?”

It has discovered something far greater:

Life was never waiting
for the self to arrive.

Life was always here —
unfolding
in immeasurable beauty.

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# What It Means to Live

Life is not something to be summarized,
nor reduced to a pattern of habits.
Yet this is what we have done.

We have narrowed life
to earning a livelihood,
to maintaining a family,
to the pursuit of pleasure and success,
to the endless repetition of ambition
under different names.

We wake, work, desire, struggle,
seek security, chase recognition,
and call this living.
But is it?

To live is not merely to function.
A machine functions efficiently.
Life is something immeasurably deeper.

To understand life
is not to accumulate experiences,
beliefs, or conclusions about it.
Experience strengthens the experiencer;
belief dulls inquiry;
conclusion ends perception.

Life reveals itself only
when the mind is no longer occupied
with becoming something.

That is why one must inquire—
not intellectually,
not as a scholar or believer,
but directly—
into what love is.

Not love as attachment,
not love as dependence or pleasure,
not love mixed with fear and jealousy,
but love that has no opposite.

One must also inquire into death—
not as an event postponed in time,
but as something intimately present.
For where there is clinging,
there is fear of ending.
And where there is fear,
life is never fully lived.

And perhaps most deeply,
one must ask whether there is something
beyond all words.

Words describe, explain, persuade—
but they are never the thing itself.
Truth is not in the description of silence,
but in silence itself.

To inquire into all this
requires a mind that is very quiet.
Not quiet because it has been trained,
disciplined, or controlled—

that is merely suppression.

A quiet mind is not torn by conflict.
It is quiet because it sees
the futility of struggle,
the violence of becoming,
the endless noise of thought seeking certainty.

When the mind sees this clearly,
it does not need effort to be still.
Stillness happens.

In that stillness,
life is no longer fragmented
into work and pleasure,
love and duty,
living and dying.

There is only life—
whole, undivided, immeasurable.

And only such a mind
can begin to understand
what it means to live.

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**Questioner:**
You say life is an immense thing to understand. Yet most of us live very ordinary lives—going to work, raising children, seeking comfort. Is that not life?

**Speaker:**

It is a part of life, but is it the whole? A leaf is part of the tree, but the leaf is not the tree.

**Questioner:**
Then what is missing?

**Speaker:**
Perhaps the very act of understanding. We are busy living mechanically, but rarely do we pause to ask what living actually is.

**Questioner:**
But is that practical? One has responsibilities.

**Speaker:**
Responsibility without understanding becomes routine. Routine dulls the mind. And a dull mind may survive, but it does not live.

**Questioner:**
Are you saying our lives are shallow?

**Speaker:**
I am not saying anything. I am asking you to observe. Is your life a repetition of yesterday—its habits, its fears, its ambitions?

**Questioner:**
If I am honest, yes. But what is wrong with ambition? It gives direction.

**Speaker:**
Direction toward what?

**Questioner:**

Toward success, security, fulfillment.

**Speaker:**
And when you achieve these, are you at peace?

**Questioner:**
Only briefly. Soon another desire takes its place.

**Speaker:**
So, ambition sustains movement, but not understanding. It keeps the mind occupied, not free.

**Questioner:**
Then what does it mean to understand life?

**Speaker:**
To understand life, one must inquire—not casually, but deeply—into love, into death, and into whether there is something beyond the noise of thought.

**Questioner:**
Love seems obvious. It is affection, care, attachment.

**Speaker:**
Is it? Where there is attachment, is there not fear? Where there is fear, can there be love?

**Questioner:**
So, what we call love is mixed with fear?

**Speaker:**

With fear, jealousy, dependence, pleasure. And where there is pleasure sustained by memory, there is always the anxiety of loss.

**Questioner:**
Then love, as we know it, is incomplete.

**Speaker:**
Or perhaps it is not love at all.

**Questioner:**
That is disturbing.

**Speaker:**
Truth often is. But do not accept it—look at it.

**Questioner:**
And death? Why inquire into death while we are living?

**Speaker:**
Because you separate the two. You live as if death belongs to the future. But psychologically, you are dying every moment—ending relationships, experiences, images.

**Questioner:**
But we resist endings.

**Speaker:**
Yes. And that resistance breeds fear. A mind that clings can never know freedom.

**Questioner:**

Are you suggesting that to live fully, one must understand how to die?

**Speaker:**
To understand ending—not physical death, but the ending of attachment, accumulation, identity.

**Questioner:**
That sounds like renunciation.

**Speaker:**
Renunciation is another form of becoming. We are speaking of insight, not sacrifice.

**Questioner:**
You also speak of something beyond words. Why is that important?

**Speaker:**
Because words have become our refuge. We explain, analyze, theorize—and think we have understood.

**Questioner:**
But words are necessary.

**Speaker:**
To communicate, yes. But truth is not in the word silence. It is in silence.

**Questioner:**
Then how does one come upon this silence?

**Speaker:**

Not by practice. Not by discipline. Those are movements of will, and will is conflict.

**Questioner:**
Then what brings silence?

**Speaker:**
Seeing the whole movement of conflict—how thought divides, struggles, seeks security. When this is seen clearly, without choice, the mind naturally becomes quiet.

**Questioner:**
So, quietness is not cultivated?

**Speaker:**
Never. What is cultivated is artificial and fragile.

**Questioner:**
And only a quiet mind can understand life?

**Speaker:**
Yes. Because a noisy mind listens only to itself.

**Questioner:**
What happens when the mind is quiet?

**Speaker:**
Do not ask what happens. That question comes from greed. Be with the fact of quietness.

**Questioner:**
Then life is no longer fragmented?

**Speaker:**
There is no fragmenter. Work, relationship, love, death—they are no longer separate compartments.

**Questioner:**
So, life is one movement?

**Speaker:**
A single, indivisible movement. And to see that—not as an idea, but as a fact—is to begin to live.

(Silence)

**Speaker:**
Only a mind not torn by conflict
can understand what it means to live.

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# Reading the book of oneself

Why should I know what other people have said? What other people have said, is me. What Freud said is me, but I don't have to read Freud. So, if I know how to read this book of myself, I can throw everybody out of the window. But I don't know how to read this book – I must find out. I can't depend on anybody, or on my reading it, or on whether I can read it properly. I deceive myself because I am caught in the illusion of other people's assertions. So, I must learn to look at myself, not through somebody else's eyes. I must look at myself with eyes that are clear, which don't belong to anyone, to any organization, to any guru, to any religious book; otherwise, I'll be back again in the same old world.

To understand oneself is perhaps the most fundamental and yet the most neglected task of human life. We have been educated to rely on authority—on psychologists like Freud, on religious scriptures, on philosophers, and on spiritual teachers—to tell us who we are. But what others have said, however profound or insightful, are merely descriptions. They are not the actuality of our own living experience.

When one says, "What Freud said is me," it implies that all human beings share the same fundamental psychological structure—fear, desire, pleasure, sorrow, ambition, loneliness. These are not the property of any individual; they are the common heritage of humanity. Therefore, to understand oneself is to understand the whole of mankind. Yet, paradoxically, this understanding cannot be borrowed from another. It must arise from direct perception.

The Book of Oneself:

Krishnamurti often referred to the mind as a "book" that must be read. This book is not written in words but in the living movements of thought and emotion. Every reaction, every fear, every moment of pleasure or jealousy is a sentence in this book. To read it requires:

- Observation without judgment: When we label an experience as good or bad, we cease to observe it and instead interpret it through conditioning.
- Freedom from authority: Dependence on others' interpretations prevents direct perception.
- Choiceless awareness: The capacity to observe what is, without the interference of desire to change or control it.
- Sensitivity and attention: A quiet and attentive mind can perceive the subtle movements of thought.

The Illusion of Authority

Human beings seek psychological security, and this search often leads them to depend on authority—religious leaders, sacred texts, ideologies, or psychological theories. While these may offer explanations, they also create second-hand knowledge, which distances us from direct understanding.

Krishnamurti emphasized that truth is not a matter of belief or acceptance. Authority in psychological matters becomes a barrier because it conditions perception. When we look at ourselves through the lens of another's ideas, we are no longer seeing what actually is; we are merely conforming to a pattern.

To “throw everybody out of the window” does not imply disrespect for learning or wisdom. Rather, it signifies the necessity of inner freedom—the realization that no one else can provide the key to self-understanding.

Seeing with Clear Eyes

What does it mean to look at oneself with “eyes that are clear”?

- Eyes free from the past: Our past experiences and memories often distort perception.
- Eyes free from comparison: Comparing ourselves with ideals or with others creates conflict.
- Eyes free from condemnation or justification: Both are forms of resistance that prevent understanding.
- Eyes free from the observer: Krishnamurti pointed out that the observer is the observed; the division between the two is illusory.

When the mind observes itself without distortion, there is a direct perception of truth. This perception is transformative and does not require effort or discipline in the traditional sense.

Understanding Oneself Is Understanding Humanity

Because human consciousness is shared, the study of oneself is not an isolated or selfish act. In understanding our own fear, we understand the fear of all humanity. In seeing the nature of our own ambition or loneliness, we perceive the same movement in the world. Thus, self-knowledge is the foundation of compassion and intelligence.

Freedom from Self-Deception

Krishnamurti warned that the mind is highly capable of deceiving itself. This deception arises when we interpret our experiences according to preconceived beliefs or when we seek comforting conclusions. To be free from self-deception requires:

- Honesty without motive
- Awareness of the desire for psychological security
- Recognition of subtle forms of escape, such as beliefs, rituals, or intellectual explanations

When these are seen clearly, the mind becomes simple and direct, capable of perceiving truth.

The Ending of the Old World

The "same old world" that Krishnamurti refers to is the world of psychological conflict—division created by beliefs, ideologies, and identifications. When one looks at oneself without the distortion of authority, there is a radical transformation. This transformation is not gradual; it occurs in the very act of seeing.

In such seeing, the mind is no longer burdened by the past or guided by external authority. It becomes free, silent, and immensely creative. From this freedom arises a new way of living, grounded in compassion and intelligence.

To read the book of oneself is to enter a pathless land.
No guide can lead you there, no scripture can reveal its pages.
Each thought, each emotion, each fleeting reaction
is a word written in the ink of awareness.

When the mind observes without distortion,
the reader and the book are no longer separate.
In that unity, knowledge gives way to understanding,
and the old world of authority quietly comes to an end.

The essence of this teaching is profoundly simple yet revolutionary: self-knowledge cannot be second-hand. While thinkers like Freud may offer valuable insights, true understanding arises only when one directly observes the living movement of one's own mind.

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**Student:** Sir, you once said, "Why should I know what other people have said? What Freud said is me." Does this mean that the teachings of psychologists, philosophers, or spiritual leaders are unnecessary?

**Teacher:** Let us look at it carefully. When you read what Freud or any other thinker has written, what are they describing?

**Student:** They are describing human behaviour—our fears, desires, conflicts, and subconscious motives.

**Teacher:** Exactly. And are these not present in you?

**Student:** Yes, they are.

**Teacher:** Then, if you observe these movements directly within yourself, what necessity is there to rely on another's

description? The description is not the actuality. The word is not the thing. By depending on descriptions, we move away from direct perception.

**Student:** But their writings can guide us. Without such guidance, how do we begin to understand ourselves?

**Teacher:** The moment you seek guidance, you have already assumed that another knows more about you than you do. This assumption creates psychological dependence. Understanding oneself requires freedom, not dependence. A guide may offer explanations, but explanations are not understanding.

**Student:** Are you suggesting that all forms of authority should be rejected?

**Teacher:** Authority has its place in technical matters—learning a language, performing surgery, or building a bridge. But in the realm of self-knowledge, authority becomes a hindrance. No one can tell you what you are. To accept another's interpretation is to look at yourself through their eyes, which inevitably distorts perception.

**Student:** You often speak of the "book of oneself." What does it mean to read this book?

**Teacher:** The book of oneself is not written in ink or bound by pages. It is revealed in the living movements of thought, emotion, and relationship. Every reaction—anger, jealousy, fear, pleasure—is a sentence in this book. To read it, one must observe these movements as they arise in daily life.

**Student:** Observation seems simple, yet it is extremely difficult. Why is that?

**Teacher:** Because we rarely observe without interference. We judge, condemn, justify, or compare what we see. These responses are conditioned by our upbringing, culture, and beliefs. Such interference prevents us from seeing what actually is.

**Student:** How can we observe without judgment?

**Teacher:** First, see that judgment itself is a movement of thought based on the past. When you recognize this fact without trying to suppress it, there is a natural quietness. In that quietness, observation becomes effortless. This is what is meant by choiceless awareness—a state of attentive observation without preference or resistance.

**Student:** You mentioned that we deceive ourselves because we are caught in the illusion of other people's assertions. Could you elaborate on this?

**Teacher:** Human beings seek psychological security, and this search often leads them to accept comforting beliefs and authoritative statements. When we adopt these assertions, we cease to question and merely conform. This conformity creates an illusion of understanding while preventing genuine insight.

**Student:** So, self-deception arises from dependence on external authority?

**Teacher:** Yes, but it is subtler than that. We cling to authority because it offers certainty and reassurance. To look at oneself without any support is to stand alone, and this aloneness is often mistaken for loneliness. However, in that aloneness there is great freedom and clarity.

**Student:** What does it mean to look at oneself with "eyes that are clear"?

**Teacher:** Clear eyes are those unclouded by belief, prejudice, or prior knowledge. When you look at a tree without naming it, there is a direct perception of its beauty. Similarly, when you look at yourself without the labels provided by society or psychology, you encounter the actuality of your being.

**Student:** Is it possible to observe oneself without the observer? There always seems to be a sense of "me" who is watching.

**Teacher:** That is a crucial question. The observer is not separate from the observed; the observer is the accumulation of past experiences, memories, and knowledge. When this is clearly seen, the division between observer and observed dissolves. In that dissolution, there is only pure observation.

**Student:** What happens when one truly understands the book of oneself?

**Teacher:** Such understanding brings about a radical transformation. It is not a gradual process of becoming something better. Rather, it is the ending of conflict, fear, and psychological division. From this ending arises intelligence, compassion, and a sense of wholeness.

**Student:** Does this mean that organized religions, gurus, and sacred texts are unnecessary?

**Teacher:** They may provide comfort or moral guidance, but they cannot lead you to self-knowledge. Truth is not found through belief or ritual. It is discovered in the direct perception of what is. When you depend on organizations or gurus, you inevitably return to the "same old world" of conditioning and conflict.

**Student:** Standing alone without guidance seems daunting. How does one begin?

**Teacher:** Begin where you are. Observe your thoughts as they arise, your reactions in relationship, your fears and pleasures in daily life. There is no method, no system, no path to follow. The very search for a method implies dependence and postponement. Understanding is always in the present.

**Student:** Is this understanding an individual achievement, or does it have a broader significance?

**Teacher:** When you understand yourself, you understand humanity. Your consciousness is not separate from that of others; it contains the same fears, desires, and sorrows. Therefore, self-knowledge is not a selfish pursuit—it is the foundation for a new culture based on compassion and intelligence.

**Student:** What, then, is the essence of this teaching?

**Teacher:** Simply this: to know oneself directly, without the distortion of authority or belief. In reading the book of oneself, the reader and the book become one. In that unity, there is freedom from the past and the emergence of a new way of living.

**Student:** So, the real revolution is inward?

**Teacher:** Indeed. Political or social revolutions merely rearrange the outer structure of society. The true revolution is psychological—the ending of ignorance within oneself. Only then can there be lasting peace in the world.

**Student:** Thank you, sir. I see now that self-knowledge is both the beginning and the end of the journey.

**Teacher:** It is not a journey with a beginning or an end. It is a timeless movement of awareness. When the mind reads itself without distortion, there is a silence in which truth reveals itself.

Concluding Reflection

This chapter-length dialogue encapsulates the essence of Krishnamurti's insight: self-knowledge arises from direct observation rather than reliance on external authority. By learning to read the "book of oneself," the individual steps out of the conditioned patterns that perpetuate conflict and enters a state of freedom and clarity.

“To understand oneself is the beginning of wisdom, and in that understanding lies the ending of all psychological conflict.”

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**Poem:**

**The Book Without Pages**

There is a book
that no library holds,
no scholar interprets,
no priest sanctifies.

It has no cover,
no beginning, no end,
no author but life itself—
and yet it is the most ancient of all.

Upon its silent pages
are written the movements of the heart:
fear that trembles in the night,
desire that reaches toward tomorrow,
pleasure that lingers in memory,
and sorrow that whispers of yesterday.

We seek to understand this book
through the words of others—
through the careful analyses of psychologists,
the assurances of gurus,
the sacred verses of revered texts.
But their words are only echoes,

reflections upon the surface of a vast sea.

To read this book,
one must stand alone—
not in isolation,
but in freedom from every authority
that promises certainty.

For what others have said is not separate from us;
their discoveries are but mirrors
of the same human consciousness
that moves within each of us.
Yet the mirror is not the face,
and the description is never the described.

When the mind depends on borrowed wisdom,
it ceases to see.
It becomes clouded by conclusions,
entangled in beliefs,
comforted by the illusion of understanding.

But when one begins to observe—
quietly, without judgment—
a different learning unfolds.

A moment of anger becomes a sentence,
a surge of jealousy a paragraph,
a fleeting joy a line of poetry.
Each reaction, each thought,
reveals the intricate script of the self.

To read without distortion
is to look with eyes that belong to no one—

eyes untouched by tradition,
unburdened by memory,
innocent of comparison and condemnation.

In such seeing,
the reader and the book are no longer separate.
The observer dissolves into the observed,
and in that dissolution
there is a profound silence.

This silence is not emptiness;
it is a living stillness
from which understanding flowers naturally,
without effort, without time.

Then the need for authority fades,
like a lamp at sunrise.
Freud, the philosopher, the guru—
all are gently set aside,
not in rejection,
but because the mind has discovered
its own inexhaustible clarity.

In reading the book of oneself,
one discovers that it is not a personal story.
It is the story of humanity—
the shared tapestry of fear and hope,
of loneliness and longing,
of conflict and compassion.

To understand oneself, therefore,
is to understand the world;
and in that understanding

lies the ending of division.

When the book is read completely,
without choice and without resistance,
there comes a transformation
that is not the result of effort or discipline.
It is as natural as a flower opening to the sun.

And in that flowering
there is a love that is not born of thought,
a freedom untouched by belief,
and a truth that belongs to no path.

So, the book remains—
ever open, ever new—
waiting not to be interpreted,
but simply to be seen.

“You are the world, and the world is you. To understand yourself is to understand the whole of humanity.”

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# The Mind That Says, “I Do Not Know”

To say “I do not know” is not an expression of ignorance or resignation. Rather, it is the flowering of true humility. Such a statement indicates that the mind has emptied itself of conclusions, beliefs, and the urge to assert certainty. It is a mind that is no longer burdened by the past or driven by the ambition to become something.

Most of us are caught in the endless movement of becoming—wanting to be more successful, more virtuous, more enlightened, or more spiritually advanced. This movement is rooted in comparison: we measure ourselves against others or against ideals. From this comparison arises envy, which is the pain of not being what we think we should be.

When the mind genuinely perceives the futility of this psychological becoming, it naturally comes to a state of not knowing. In this state, there is no comparison and therefore no envy. The mind is no longer striving to achieve an image of perfection; it is simply attentive to what is.

The Ending of Envy

Envy exists only where there is comparison and ambition. Society encourages this comparison from childhood—through academic competition, social status, wealth, and even spiritual attainment. We are conditioned to believe that

fulfillment lies in surpassing others or in approximating an ideal.

However, when the mind ceases to seek psychological advancement, envy dissolves effortlessly. This is not the result of discipline or suppression, but of insight. The mind sees that comparison is inherently divisive and perpetuates dissatisfaction. In the absence of comparison, there is a sense of wholeness and contentment, which is the ground of humility.

Righteousness Beyond Respectability

Krishnamurti makes a clear distinction between true righteousness and what society commonly regards as morality. Social morality is often based on respectability—conforming to accepted norms and behaviors to gain approval or avoid condemnation. Such morality is shaped by centuries of tradition, fear, compulsion, and the desire for social acceptance.

This form of righteousness is superficial because it is imposed from the outside. It depends on authority, whether religious, cultural, or institutional, and therefore lacks genuine understanding. It may produce orderly behavior, but it does not bring about inner transformation.

In contrast, true righteousness arises from humility and direct perception. It is not the outcome of following a pattern or adhering to a prescribed code of conduct. Instead, it emerges naturally when the mind is free from fear, ambition, and the desire for approval.

## Humility as the Foundation of Righteous Living

Humility, in the sense Krishnamurti describes, is not self-deprecation or modesty cultivated as a virtue. It is the absence of the self—the ending of the ego with its constant demand for recognition and achievement. A humble mind does not seek to become something; it is content with observing and understanding life as it unfolds.

Such a mind is extraordinarily sensitive and attentive. Because it is not confined by rigid beliefs or ideals, it is capable of responding to each situation with clarity and intelligence. From this responsiveness arises a living righteousness, one that is dynamic and ever-renewing.

## Discovering Truth from Moment to Moment

True righteousness is inseparable from the discovery of truth in the present moment. It is not a fixed standard or a set of rules to be followed. Instead, it is a continuous process of awareness and understanding. Each moment presents a new challenge, and a mind that is free and humble meets it without the distortion of past conditioning.

This moment-to-moment discovery requires a state of choiceless awareness, where the mind observes without judgment or preference. In such awareness, action flows naturally from understanding rather than from adherence to a moral code. This action is inherently harmonious and compassionate.

## Freedom from Social Morality

Krishnamurti does not advocate immorality or social disorder. Rather, he points out that conformity to social morality is insufficient for true ethical living. When behavior is motivated by fear of punishment or desire for reward, it lacks authenticity. Genuine ethical action arises only when the mind understands itself and is free from psychological conflict.

A mind that has discovered its own righteousness acts with compassion, intelligence, and responsibility, not because it is compelled to do so, but because such action is the natural expression of understanding.

When the mind says, “I do not know,”
it lays down the burden of becoming.
In that surrender, comparison ends,
and with it fades the shadow of envy.

From this humility arises a new light—
not the borrowed glow of respectability,
but the quiet radiance of understanding.

Righteousness then is not a pattern to follow,
nor a virtue to be cultivated.
It is the living movement of truth
discovered anew in each moment.

Such a mind walks gently upon the earth,
free from fear, free from ambition,
and in its very being
it becomes a blessing to the world.

Concluding Insight

In essence, the teaching emphasizes that true righteousness is born from humility and self-understanding, not from conformity to societal norms. When the mind is free from envy and the urge to become, it discovers a way of living that is inherently ethical and compassionate. This righteousness is dynamic, creative, and deeply connected to the ongoing discovery of truth.

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**Student:** Sir, you have said that a mind which says, "I do not know," and which does not want to become something, has totally ceased to be envious. How can not knowing bring an end to envy?

**Teacher:** Let us begin by understanding what envy is. Why does envy arise?

**Student:** Envy seems to come from comparison—when I see someone more successful, more intelligent, or more respected than I am, I feel inadequate.

**Teacher:** Exactly. Comparison is the root of envy. From childhood, we are conditioned to measure ourselves against others—through education, social status, wealth, and even spiritual achievement. This constant measurement creates the desire to become something more than what we are.

**Student:** So, the urge to become is inseparable from comparison?

**Teacher:** Yes. The moment you compare yourself with another, you create an ideal of what you should be. This ideal breeds dissatisfaction and the struggle to achieve it. Envy is the pain of that struggle.

**Student:** Then what does it mean for the mind to say, "I do not know"?

**Teacher:** It means that the mind has ceased to seek certainty through comparison or imitation. It no longer measures itself against ideals or others. Such a mind is free from the burden of becoming. It is not striving to be more or less; it is simply attentive to what is.

**Student:** Is this not a form of passivity or indifference?

**Teacher:** Not at all. On the contrary, it requires great intelligence to acknowledge not knowing. Most of us cling to knowledge and conclusions because they provide a sense of security. To admit that one does not know is to stand alone, free from psychological dependence. This aloneness is not isolation but the beginning of true understanding.

**Student:** You also mentioned that righteousness has a completely different meaning from what society understands. Could you explain this?

**Teacher:** Society equates righteousness with respectability and conformity. A "righteous" person is often one who adheres to social norms, obeys religious commandments, and behaves in ways that are considered acceptable. But such

morality is largely based on fear—fear of punishment, fear of social disapproval, or the desire for reward.

**Student:** So social morality is merely a convenience?

**Teacher:** Yes, it is a manner of living made respectable through centuries of compulsion, conformity, pressure, and fear. It maintains social order, but it does not necessarily lead to inner transformation or understanding.

**Student:** Then what is true righteousness?

**Teacher:** True righteousness arises from humility and self-understanding. It is not the result of following a pattern or imitating an ideal. When the mind is free from envy, ambition, and the desire to become, it acts with clarity and compassion. Such action is inherently righteous, not because it conforms to a standard, but because it springs from intelligence.

**Student:** You speak of humility as the foundation of this righteousness. How is this humility different from modesty?

**Teacher:** Modesty can be cultivated and may even conceal pride. Humility, in the sense we are discussing, is not a virtue to be practiced. It comes into being when the self, with its ambitions and comparisons, is understood and naturally quietens. A humble mind does not assert, does not seek recognition, and is therefore capable of learning.

**Student:** Is humility related to the state of not knowing?

**Teacher:** Very much so. A mind that says, “I do not know,” is free from the arrogance of certainty. It is open, attentive, and capable of discovering truth from moment to moment. This openness is the essence of humility.

**Student:** You mentioned that such a mind “creates its own righteousness.” Does this not imply subjectivity or moral relativism?

**Teacher:** Not at all. When righteousness is born of self-understanding, it is not personal or arbitrary. The consciousness of each human being contains the whole of humanity—fear, sorrow, pleasure, and love. Therefore, when one understands oneself deeply, one acts in harmony with the well-being of all. This action is not based on personal preference but on intelligence and compassion.

**Student:** How does one discover truth from moment to moment?

**Teacher:** By observing life as it unfolds, without the interference of preconceived ideas or beliefs. Each situation is new, and a mind that is free from the past can respond to it with freshness. Truth is not static; it is a living reality that reveals itself in the present.

**Student:** This seems to require constant awareness. Is there a method to achieve it?

**Teacher:** The search for a method implies time and gradual achievement, which again belongs to the movement of becoming. Awareness is not something to be cultivated

through practice. It arises naturally when the mind sees the limitations of conformity and the futility of comparison.

**Student:** If one lives in this way, how does it affect relationships and society?

**Teacher:** A mind that is free from envy and ambition brings harmony to relationships. Such a person does not seek to dominate or compete but acts with compassion and understanding. When individuals undergo this inner transformation, society itself is fundamentally changed.

**Student:** So, the real revolution is inward rather than outward?

**Teacher:** Precisely. External reforms may alter the structure of society, but they do not address the root of human conflict. Only when the individual understands oneself and lives with humility does a new culture emerge—one based on intelligence rather than fear.

**Student:** To summarize, can we say that true righteousness is the natural expression of a humble mind that does not seek to become?

**Teacher:** Yes. When the mind is free from envy and the burden of becoming, it discovers a way of living that is inherently righteous. This righteousness is not imposed by society or tradition; it is the spontaneous flowering of truth.

**Student:** Thank you, sir. I see now that the statement “I do not know” is not a limitation but the beginning of wisdom.

**Teacher:** Indeed. In the humility of not knowing lies the ending of envy, the dissolution of the self, and the emergence of a righteousness that is ever new.

This dialogue emphasizes the essential insight that true righteousness is born from humility and the ending of psychological becoming. A mind that genuinely says, “I do not know,” is free from comparison and envy, allowing truth to unfold naturally in each moment.

“Humility is not the cultivation of virtue; it is the freedom from the self, and in that freedom lies true righteousness.”

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# True Meditation

Meditation is one of the most marvellous things if you know how to do it. Not 'how' – if you do it. Meditation means the total understanding of the self, and therefore freedom from the psychological structure of society. This means you are no longer ambitious, greedy, envious, trying to achieve, trying to become, and therefore there is no effort. Therefore, the mind is completely still, not made still by discipline, control, breathing, drugs, and all the rest of those stupid little tricks. Then the mind becomes extraordinarily active and quiet. To be active and quiet, the mind must be silent and therefore full of energy, and yet be empty.

Meditation is not a practice to be cultivated, nor a method to be repeated until the mind conforms to a pattern. That which is achieved through method is still within the field of time, and therefore within the field of the known. And the known can never discover the immeasurable.

As Jiddu Krishnamurti points out, the very idea of "how to meditate" is a subtle form of escape. The "how" implies a system, a direction, a goal—and behind that goal lies the movement of becoming. But meditation is not becoming. It is the ending of becoming.

To understand meditation, one must first understand the self—not as an idea, not as a conclusion, but as a living movement. The self is not a fixed entity; it is a process—woven out of memory, experience, conditioning, fear, desire. It is the accumulation of the past projecting itself into the future.

To observe this movement without choice, without condemnation or justification, is the beginning of meditation.

In that observation, something extraordinary takes place.

You begin to see that ambition, envy, greed, comparison—these are not separate from you; they are you. The observer is not different from what is observed. The thinker is the thought. When this is deeply seen—not intellectually, but as a fact—there is a radical shift.

Then the whole structure of psychological society, which is built upon comparison, achievement, and becoming, loses its grip.

What happens to a mind that is no longer becoming?

It is no longer struggling.
It is no longer making effort to be something.
It is no longer caught in the endless conflict of "what is" and "what should be."

Therefore, effort ends.

And where there is no effort, there is a different kind of energy—an energy not born of resistance or discipline, but of clarity.

This clarity is not cultivated. It comes naturally when confusion ends.

Then the mind becomes still.

But this stillness is not the result of control.
Control implies division—the controller and the controlled—and therefore conflict.
Such stillness is artificial, fragile, and dependent.

The stillness of which we are speaking is entirely different.

It comes when the mind has understood itself completely.
Not partially, not fragmentarily—but wholly.

In that understanding, thought finds its right place.
It operates where necessary—technically, practically—but it does not interfere psychologically.

Then there is a silence that is not created.

This silence is not dull, not blank, not empty in the sense of absence.
It is empty of the known, and therefore full of energy.

In that emptiness, there is no center.
No observer.
No experiencer.

And therefore, there is no boundary.

Such a mind is both utterly quiet and immensely active—not active in the sense of restlessness, but in the sense of intense aliveness.

This is meditation.

Not something you do.
But something that comes into being
when the whole movement of the self is understood
and naturally comes to an end.

*****

# The Art of Listening Without the Listener

To find out what is going on within ourselves, we have to listen very carefully and attentively, not only to ourselves but also to what the speaker is saying.

To discover what is actually taking place within oneself, there must be a quality of listening that is not casual, not distracted, not shaped by agreement or resistance. One must listen very carefully—attentively—not only to the movement of one's own thoughts and feelings, but also to what is being said by another.

But what does it mean to listen?

Ordinarily, we do not listen. We translate what we hear according to our own conditioning; we compare, interpret, accept, or reject. The mind is already occupied—with its knowledge, its conclusions, its past experiences. So what we call listening is merely the echo of ourselves.

To listen deeply is to put aside, even for a moment, the noise of one's own mind. It is to observe without the interference of judgment, without the urge to agree or disagree. In such listening, there is no authority—neither the authority of the speaker nor of one's own accumulated knowledge.

Then, listening becomes an act of discovery.

As you listen to another, you begin to hear yourself. The words of the speaker are like a mirror in which your own thoughts, reactions, and hidden motives are revealed. And if you listen without distortion, without escaping into conclusions, you begin to see the whole movement of the mind—its fears, its desires, its contradictions.

This listening is not effort; it is not concentration forced by discipline. It is a natural attentiveness that comes when there is interest—when one truly wishes to understand.

In that state, there is no division between the observer and the observed. There is only listening—silent, alert, alive.

And perhaps it is in this listening that understanding flowers, not as something cultivated, but as something that comes into being when the mind is completely attentive.

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**Student:** Sir, you often say that to understand ourselves, we must listen very carefully and attentively. But what does it actually mean to listen? I feel I hear words, but I'm not sure I truly listen.

**Teacher:** Let us begin there. You say you hear, but are you actually listening? Hearing is merely the act of the ear. Listening is something far deeper.

**Student:** I think listening requires effort. I try to focus, but my mind keeps wandering.

**Teacher:** When you make an effort, you are resisting distraction, are you not? That resistance creates conflict. So, what you call listening becomes a struggle.

**Student:** Then how am I to listen without effort?

**Teacher:** First see what is happening. Your mind wanders, interprets, compares, judges. Can you observe all that without trying to control it?

**Student:** You mean I should watch my thoughts while listening?

**Teacher:** Not separately. There is only listening. In that listening, you are aware of the words being spoken and also aware of your reactions to those words.

**Student:** I notice that I constantly compare what you say with what I already know.

**Teacher:** That is the interference of the past. When you compare, you are not listening—you are measuring. The mind is translating everything according to its conditioning.

**Student:** So, to listen, I must put aside my knowledge?

**Teacher:** Can you, even for a moment, listen without the burden of what you know? If the mind is full, it cannot receive.

**Student:** That seems very difficult.

**Teacher:** It is difficult because the mind is accustomed to functioning through memory. But see the truth of it. If you are already full of conclusions, how can you discover anything new?

**Student:** Then listening requires a kind of emptiness?

**Teacher:** Not cultivated emptiness. Not something you practice. But a natural quietness that comes when the mind sees its own noise.

**Student:** I also notice emotional reactions when I listen—sometimes I agree, sometimes I resist.

**Teacher:** That too is part of listening. Observe those reactions without condemning or justifying them.

**Student:** Then the speaker is like a mirror?

**Teacher:** Yes. The speaker only points. What you actually see is yourself—your fears, beliefs, and conditioning.

**Student:** Then I should not accept what the speaker says?

**Teacher:** Neither accept nor reject. Both prevent understanding. Listen without conclusion.

**Student:** Is it really possible to listen without any judgment?

**Teacher:** When there is complete attention, judgment has no place. Judgment comes when the “me” is active.

**Student:** Then in true listening, is there no “me”?

**Teacher:** That is the essence of it. When there is complete listening, there is no listener—only listening.

**Student:** And what happens then?

**Teacher:** Then there is immediate understanding. Not something achieved through effort, but something that flowers naturally in attention.

**Student:** So, listening itself is learning?

**Teacher:** Listening is learning. And this learning has no end.

**Student:** Then perhaps listening is the beginning of wisdom.

**Teacher:** It is not the beginning—it is wisdom itself.

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**The Silence That Listens**

There is a listening that is not of the ear, not shaped by words, nor confined to sound.

A listening in which the mind does not hurry ahead, does not translate, does not whisper, “I know.”

We are so accustomed to noise—not the noise of the world, but the murmuring within: the constant naming, the quiet judgments, the subtle resistance.

And we call this listening.

But to listen is to be empty of all that.

To listen is to lay aside the burden of knowing, the weight of yesterday, the shadow of conclusion.

Then the word is fresh, new-born, untouched by memory.

And in that freshness, something begins to reveal itself.

The speaker speaks—but more than the words, you hear your own movement: the tightening of belief, the flicker of fear, the silent urge to agree or oppose.

If you watch this without choice, without correction, without escape, then the speaker is no longer outside you.

He is a mirror.

And in that mirror, you begin to see not fragments, but the whole movement of yourself.

To listen is not to follow, not to accept, not to gather.

It is to be utterly still—not cultivated stillness, not practiced silence, but the stillness that comes when the mind sees its own noise and does not interfere.

In that stillness, there is no listener.

Only listening.

And in that listening, there is no center from which you observe—no “me” holding, shaping, concluding.

There is only a vast attention—clear, unbroken, alive.

Then understanding is not something you reach.

It flowers.

Gently, without effort, without time.

And perhaps it is only in such listening that truth has a place to enter.

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# A mind without borders

A religious mind is not something to be cultivated within the boundaries of a nation, a culture, or a belief system. It cannot belong to any country, for the moment it identifies itself as Indian, American, Hindu, Christian, or Muslim, it has already limited itself. And where there is limitation, there is division; where there is division, there is conflict. So, a truly religious mind has no nationality—it is not tied to a flag, a tradition, or a collective identity.

Nor is it provincial. It does not function within the narrow field of conditioning imposed by society, education, or tradition. What we call religion is often the result of centuries of propaganda—repeated assertions, rituals, beliefs, and fears handed down from generation to generation. But a mind that is merely the product of time, of accumulated belief, can never discover what is true. It can only repeat, modify, or refine what has already been known.

A religious mind, therefore, is not the outcome of belief. It has no dogma, no ideology, no conclusion about what is sacred or what is not. Because the moment you have a belief, you cease to inquire. Belief becomes a substitute for seeing.

Then what is such a mind?

It is a mind that moves from fact to fact. Not from idea to idea, not from conclusion to conclusion, but from what actually is. It observes without distortion, without the interference of prejudice or desire. It does not interpret according to a framework—it simply sees.

And to see clearly, one must understand the whole movement of thought.

Thought is not merely the conscious, educated, surface activity—the words, the logic, the knowledge we have gathered. Thought is also hidden, subtle, deeply conditioned. It operates in the unconscious, in motives, in fears, in desires that are not immediately visible. If you only understand the superficial layer, you will never comprehend the depth of your own mind.

So, a religious mind is one that is aware of the total structure of thought—both the known and the hidden. It watches the movement of thought as it arises, without choice, without suppression, without identification.

In that observation, there is no controller separate from the controlled. The observer is not different from what is being observed. The thinker is the thought.

When this is seen—not as an idea, but as a fact—there is a radical transformation. The division between observer and observed comes to an end. And with the ending of that division, there is a different kind of silence—not enforced, not cultivated, but naturally arising.

In that silence, the mind is no longer conditioned by belief, by fear, by tradition. It is free.

And only such a mind—a mind that is free, that has understood the whole movement of thought—can be truly called religious.

Not because it belongs to any religion,
but because it is in direct contact with what is true.

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**Questioner:**
You say a religious mind has no nationality and does not belong to any group. But is that even possible? We are all born into a culture, a tradition.

**Speaker:**
We are born into it, yes. But must we remain bound by it?

**Questioner:**
Isn't that inevitable? Our thinking, our values, our beliefs—they are all shaped by society.

**Speaker:**
They are shaped, certainly. But is that the end of it? Or can the mind become aware of this conditioning and be free of it?

**Questioner:**
I am not sure what it means to be free of conditioning.

**Speaker:**
To be aware that you are conditioned is the beginning. To see that your beliefs, your fears, your attachments are the result of influence—of culture, religion, education, propaganda. When you see this clearly, without resistance, something begins to change.

**Questioner:**

But what is wrong with belonging—to a religion, to a nation? It gives one identity, a sense of security.

**Speaker:**
Does it give security—or does it create division?

**Questioner:**
It may create division, but it also gives a sense of order.

**Speaker:**
An order based on separation. You are an Indian, another is a Pakistani, another an American. One is Hindu, another Muslim, another Christian. These divisions are accepted as natural. But are they natural—or are they constructed by thought?

**Questioner:**
They are constructed, I suppose.

**Speaker:**
And what is constructed can also be questioned. When you identify yourself with a group, you are separating yourself from others. And where there is separation, there must be conflict—outwardly as war, inwardly as fear.

**Questioner:**
So, a religious mind has no identity?

**Speaker:**
It has no psychological identity. It does not say, "I belong." Because belonging implies exclusion.

**Questioner:**

But then what gives such a mind stability?

**Speaker:**
Why must it seek stability in identification? Is not that very search for stability the root of fear?

**Questioner:**
You also say that a religious mind has no belief, no dogma. But without belief, how does one live? Don't beliefs guide us?

**Speaker:**
Do they guide—or do they condition?

**Questioner:**
Perhaps both.

**Speaker:**
A belief is an idea you hold as true without direct perception. It may comfort you, give you direction. But does it bring understanding? Or does it prevent inquiry?

**Questioner:**
It may prevent inquiry.

**Speaker:**
Because once you believe, you stop questioning. The mind then functions within the limits of that belief. It no longer looks—it only interprets.

**Questioner:**
Then what does a religious mind rely on, if not belief?

**Speaker:**
On observation. On direct perception of what is.

**Questioner:**
What do you mean by "what is"?

**Speaker:**
The fact. Not what you think about the fact, not your interpretation, not your judgment—but the fact itself.

**Questioner:**
Can you give an example?

**Speaker:**
If you are angry, the fact is anger. But immediately thought says, "I should not be angry," or "He made me angry," or "This anger is justified." These are all movements away from the fact.

**Questioner:**
So, the religious mind stays with the fact?

**Speaker:**
It observes the fact completely, without escaping from it.

**Questioner:**
You also mentioned understanding the total quality of thought—not just the superficial, but the deep, unconscious movement. How is one to do that?

**Speaker:**

By observing thought as it arises. Not analyzing it according to some system, not suppressing it, not justifying it—but watching it.

**Questioner:**
Is that not very difficult?

**Speaker:**
It becomes difficult only when there is a motive—to change, to control, to achieve. But if you are simply attentive, without motive, then observation is natural.

**Questioner:**
But much of our thought is hidden, unconscious. How can we observe that?

**Speaker:**
What is hidden reveals itself in relationship—in your reactions, in your fears, in your attachments. The unconscious is not something mysterious; it is expressed in daily life.

**Questioner:**
So, by watching our reactions, we begin to understand the deeper layers?

**Speaker:**
Yes. The surface and the depth are not separate. They are one movement.

**Questioner:**
And what happens when one understands this whole movement of thought?

**Speaker:**
Then there is no division between the thinker and the thought.

**Questioner:**
What does that mean?

**Speaker:**
We usually think there is a "thinker" who controls thought. But is the thinker different from thought? Or is the thinker itself a bundle of thoughts?

**Questioner:**
It seems the thinker is also thought.

**Speaker:**
When this is seen clearly, the illusion of control ends. There is no controller separate from what is being controlled.

**Questioner:**
And with the ending of this division?

**Speaker:**
There is a different quality of mind—one that is quiet, not through effort, not through discipline, but because it has understood itself.

**Questioner:**
Is this what you mean by a religious mind?

**Speaker:**

Yes. A mind that is free from belief, from conditioning, from the illusion of division. A mind that moves from fact to fact, observing without distortion.

**Questioner:**
Such a mind seems rare.

**Speaker:**
It is rare because we are caught in habit—in tradition, in fear, in the search for security. But rarity does not make it impossible.

**Questioner:**
So, a religious mind is not something to be achieved?

**Speaker:**
No. The moment you try to achieve it, it becomes another goal, another projection of thought.

**Questioner:**
Then how does it come about?

**Speaker:**
Through understanding—through seeing the false as false.

**Questioner:**
And what is the result of such a mind?

**Speaker:**
There is no “result” in the sense of reward. But there is freedom. There is clarity. There is a sense of wholeness that is not put together by thought.

**Speaker (after a pause):**
So, can the mind be free of all that it has gathered—its beliefs, its identities, its fears—and simply observe?

Not tomorrow, not gradually,
but now?

In that observation,
perhaps there is the beginning of a mind that is truly religious—
a mind without borders,
a mind that belongs to nothing,
and therefore, is free.

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# Meeting Without Yesterday

To point out another's past mistakes is to look at them through the image of what they have been, not what they are. And in that very act, one ceases to meet the human being and meets only a memory.

We carry each other as conclusions. "He did this," "She was that,"—and these become the walls between us. But is a human being a fixed entity? Or is he a living movement, constantly changing, constantly unfolding? When you hold on to the past of another, you deny the possibility of that movement.

We must ask: why do we cling to another's mistakes? Is it to feel superior? Is it to secure ourselves in the illusion that we are better, more righteous, more correct? In exposing another, we are often strengthening the self. And where the self is active, there can be no love.

There is no perfect man—this is not a cynical statement, but a simple fact. Human beings are conditioned, shaped by society, by fear, by desire, by ignorance. To condemn another for their imperfection is to ignore the very structure of our own being. You are not separate from the rest of humanity; you are that humanity. Their confusion is your confusion. Their struggle is your struggle.

So, what is the right response when you see another's mistake?

Not condemnation. Not justification. But understanding.

Understanding does not mean acceptance of wrong, nor does it mean indifference. It means to see without the burden of judgment, to observe without the distortion of memory. In that observation, there is clarity—and perhaps, in that clarity, there is the ending of the mistake itself.

When you no longer carry the past of another, you meet them anew. And in that freshness, there is a possibility of relationship—not based on image, but on direct perception.

A mind that is always pointing to the past is a dead mind, for it lives in what has been. But a mind that sees each human being as if for the first time—that mind is alive, and in that aliveness, there is compassion.

So, can you look at another without bringing yesterday into today?

In that question lies the beginning of a different way of living.

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**Questioner:**
Why is it that we so easily point out the mistakes of others? Even when we try not to, it comes naturally.

**Speaker:**
Does it come naturally—or has it become a habit, cultivated over time?

**Questioner:**

Perhaps a habit. But it feels justified. If someone has done wrong, why should it not be acknowledged?

**Speaker:**
To acknowledge a fact is one thing; to carry it psychologically is quite another. When you say, "He did this," are you merely stating a fact, or are you holding that fact as an image of the person?

**Questioner:**
I suppose it becomes an image. One remembers, and that memory shapes how we see them.

**Speaker:**
Then are you seeing the person—or the memory?

**Questioner:**
The memory, I think.

**Speaker:**
So, the relationship is no longer between two living human beings, but between two images. And can images ever meet?

**Questioner:**
No… they only react to each other.

**Speaker:**
That is what we call relationship—two sets of memories interacting, colliding, defending. In such a relationship, where is the possibility of understanding?

**Questioner:**

But if someone has made a mistake—hurtful or wrong—should it simply be forgotten?

**Speaker:**
Who is asking to forget? Forgetting is another movement of thought. We are asking something entirely different: can you see the fact without turning it into a psychological burden?

**Questioner:**
I am not sure I understand the difference.

**Speaker:**
There is a difference between practical memory and psychological accumulation. You remember a road, a language, a skill—that is necessary. But when you remember what someone said to hurt you, and carry it as an image of that person, then memory becomes a barrier.

**Questioner:**
So, the problem is not memory itself, but how we use it?

**Speaker:**
Precisely. Thought uses memory to create continuity— "You were this, therefore you are this." But is a human being fixed like that? Or is he a movement, constantly changing?

**Questioner:**
If we do not hold on to the past, how do we protect ourselves from being hurt again?

**Speaker:**
Is it the past that protects you—or intelligence?

**Questioner:**
What do you mean by intelligence here?

**Speaker:**
To see clearly in the present. If you are attentive, aware, you will respond appropriately. But if you are merely reacting from past hurt, you are not actually seeing what is happening now.

**Questioner:**
So, the past dulls perception?

**Speaker:**
It distorts it. You no longer see the person—you see your conclusion about them.

**Questioner:**
Why do we cling to these conclusions about others?

**Speaker:**
Because the self is built out of conclusions. "I am this," "You are that." These definitions give a sense of certainty, of stability. Without them, the self feels insecure.

**Questioner:**
So, when I hold on to another's mistakes, I am actually strengthening my own identity?

**Speaker:**
Yes. You place yourself on one side— "I am right," "He is wrong." This division sustains the self. But where there is division, can there be love?

**Questioner:**
No, there cannot.

**Questioner:**
Then what does it mean to meet someone without the past?

**Speaker:**
It means to look at them without the screen of memory. Not to deny what has happened, but not to let it interfere with perception.

**Questioner:**
Is that even possible?

**Speaker:**
It is possible only when you see the danger of carrying the past. Just as you would drop something instantly if you saw it was poisonous, you let go of psychological accumulation when you see its destructive nature.

**Questioner:**
But we are all imperfect. There is no perfect human being.

**Speaker:**
That is a fact. Humanity is conditioned—by culture, by fear, by desire. When you see another's mistake, are you separate from it? Or are you part of the same movement of human confusion?

**Questioner:**
I am part of it.

**Speaker:**

Then to condemn another is to condemn yourself. To understand another is to understand yourself. They are not two separate movements.

**Questioner:**
So, understanding replaces judgment?

**Speaker:**
Understanding has no opposite; judgment always has. When you understand, there is no condemnation, no justification—only clarity.

**Questioner:**
And in that clarity?

**Speaker:**
There is the ending of conflict. Not through effort, not through discipline, but through seeing.

**Questioner:**
Then what is relationship, truly?

**Speaker:**
Relationship is to meet each other anew, from moment to moment. Not as accumulated memories, but as living beings. It is to see without image, to listen without conclusion.

**Questioner:**
That seems extraordinarily difficult.

**Speaker:**
It is difficult only because we are accustomed to the old way. But the old way has brought conflict, division, hurt. So, one

must ask: do we continue with what is familiar, or do we inquire into something entirely new?

**Questioner:**
And this "new" begins with not pointing out the past?

**Speaker:**
It begins with understanding why we do so. When there is understanding, the act drops away naturally.

**Questioner:**
So, it is not a discipline, not a rule?

**Speaker:**
No. If you make it a rule— "I must not point out mistakes"— you have merely suppressed the movement. But if you see the truth of it, deeply, then there is no need for control.

**Questioner:**
What remains then, when the past no longer interferes?

**Speaker:**
A mind that is fresh. A mind that sees. And in that seeing, there is compassion.

**Questioner:**
Compassion?

**Speaker:**
Yes. Not cultivated, not practiced—but arising naturally when the self, with its images and judgments, is quiet.

**Questioner:**

So, to meet without yesterday is to live without conflict?

**Speaker:**
It is the beginning of it. For where there is no image, there is no division. And where there is no division, there is a different quality of relationship—one that is alive, fluid, and whole.

**Speaker (after a pause):**
So, can you look at another—your friend, your spouse, your neighbour—without bringing yesterday into today?

Not as an idea, not as something to practice,
but actually, now?

In that seeing, perhaps,
there is the ending of the past.

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# The River and the Silence beyond thought

Sit, sometime, on the bank of a river and look into the water. Don't be hypnotized by the movement of the water, by the light, the clarity and the depth of the stream. Look at it without any movement of thought. The silence is all round you, in you, in the river, and in those trees that are utterly still. You can't take it back home; hold it in your mind or your hand and think you have achieved some extraordinary state. If you have, then it is not silence; then it is merely a memory, an imagining, a romantic escape from the daily noise of life.

The river is there—moving, alive, endlessly flowing. And the mind, conditioned as it is, is immediately drawn to its beauty: the sparkle of light, the rhythm of movement, the depth that invites imagination. But in that very attraction begins illusion.

As Jiddu Krishnamurti suggests, to look is one thing; to be carried away by what you see is another.

Can you look without being mesmerized?
Can you observe without naming, without comparing, without the subtle whisper of thought saying, “How beautiful… how peaceful… I must hold on to this”?

The moment thought enters, the river is no longer seen as it is. It is translated, shaped, colored by memory. Then you are no longer looking at the river—you are looking at your own projection.

To look without the movement of thought is not an act of will. It is not concentration. Concentration implies exclusion, resistance. Here, there is no resistance—only attention.

In that attention, something entirely different takes place.

You begin to notice that the observer—the one who says "I am watching the river"—is itself a movement of thought. The observer is not separate from the observed. The division is created by thought. And when this is seen clearly, not as an idea but as a fact, the division ends.

Then there is only observation.

In that observation, there is a silence—not cultivated, not invited. It is simply there. Not only in the river, or in the trees, or in the distant sound, but also within the mind itself.

But the mind, being accustomed to accumulation, immediately wants to capture it:

- "I must remember this."
- "I must experience this again."
- "I have reached something."

And the moment you capture it, it is gone.

What you carry back is not silence—it is memory. And memory is always old. It is dead. It can never be the living silence that was.

So, meditation is not in sitting by the river.
Nor is it in repeating that experience.

Meditation is in seeing the whole movement:

- the attraction
- the naming
- the desire to hold
- the creation of memory

To see all this, without choice, is meditation.

Then silence is not something you seek.
It is not something you achieve.

It comes when the mind no longer moves away from what is—
when it no longer tries to become something more.

Such a mind is utterly still,
not because it has forced itself into stillness,
but because the very roots of disturbance—
fear, desire, becoming—have been understood.

And in that stillness, there is no experiencer.

There is only
that which is.

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**Questioner:**
Sir, you once said one should sit by a river and look without the movement of thought. Is that meditation?

**Teacher:**

Is it meditation—or is it simply the beginning of seeing? Let us not be too quick to name it. When you sit by the river, what actually takes place?

**Questioner:**
I see the flowing water, the light on its surface, the movement… it feels peaceful.

**Teacher:**
Does it feel peaceful—or do you call it peaceful?

**Questioner:**
Perhaps I call it that.

**Teacher:**
Then you are not looking. You are translating. The word "peaceful" is not the fact—it is your response, shaped by memory. So, can you look at the river without naming it?

**Questioner:**
Is that even possible? Thought seems to arise instantly.

**Teacher:**
It arises because you are accustomed to it. The mind has been trained for centuries to name, to compare, to evaluate. But awareness is not bound by that habit.

Try this—not as a method, but as an observation.
The river flows. Can you watch it without saying, "river"?

**Questioner:**
When I try, there is a brief moment… then thought returns.

**Teacher:**
Do you see what has happened? You say, “I try.” Who is this “I” that is trying?

**Questioner:**
The observer… myself.

**Teacher:**
Is that observer different from thought? Or is the observer itself a bundle of memories, experiences, knowledge?

**Questioner:**
It seems it is also part of thought.

**Teacher:**
If the observer is thought, then who is trying to control thought?

**Questioner:**
Then there is no controller?

**Teacher:**
Precisely. The controller is the controlled. This is not a theory—see it as a fact. The moment you divide yourself into observer and observed, you create conflict.

So, when you sit by the river and say, “I must look without thought,” you have already introduced division.

**Questioner:**
Then what is one to do?

**Teacher:**

Nothing. That is the beauty—and the difficulty.
Not doing is not laziness. It is the ending of interference.

Can you simply watch the movement of thought, as you watch the movement of the river?

**Questioner:**
You mean, observe thought without trying to change it?

**Teacher:**
Yes. Observe it as it arises—
the naming, the memory, the desire to hold the moment.

Watch it as you would watch a leaf floating on the water.

**Questioner:**
And what happens then?

**Teacher:**
If you are truly watching—without choice, without resistance—thought begins to reveal its whole structure.

You will see:

- how it names
- how it seeks pleasure
- how it wants to capture experience
- how it creates the illusion of a "self"

In that very seeing, there is understanding.

**Questioner:**
Does that understanding bring silence?

**Teacher:**
Understanding is silence.
Not the silence that is cultivated, but the silence that comes when confusion ends.

**Questioner:**
But the river itself feels silent. Is that the same silence?

**Teacher:**
The river is not silent—it is making sound. The trees are not silent—the wind moves through them.

What you call silence is your interpretation.

But there is a silence that is not of sound or no-sound.
It is not outside you, nor inside you.

**Questioner:**
Then what is that silence?

**Teacher:**
When the mind no longer names, no longer seeks, no longer becomes—
when it is free from the movement of time as becoming—
there is a stillness.

That stillness is not produced.
It is not yours or mine.

It simply is.

**Questioner:**
Can that silence be experienced and remembered?

**Teacher:**
The moment you experience it; you have already divided it—into the experiencer and the experience.

And the moment you remember it; it becomes the past.

Then it is no longer living—it is memory.

**Questioner:**
So, one cannot hold it?

**Teacher:**
Why do you want to hold it?

**Questioner:**
Because it feels extraordinary.

**Teacher:**
There is the trap. The mind seeks the extraordinary to escape the ordinary. But in that seeking, it creates illusion.

Truth is not something to be held.
It is not something to be repeated.

**Questioner:**
Then what is the place of meditation in all this?

**Teacher:**
Meditation is not separate from living.
It is not an act you perform at a particular time.

Meditation is the understanding of the whole movement of life—
your thoughts, your fears, your ambitions, your attachments.

To see all that, without distortion, is meditation.

**Questioner:**
And the river?

**Teacher:**
The river is a mirror—if you know how to look.

Not to escape into its beauty,
but to see yourself clearly.

**Questioner:**
So, the real question is not how to look at the river—but how to look at oneself?

**Teacher:**
There is no difference.
You are the river—the movement, the depth, the turbulence.

When you understand that movement without division,
there is an ending.

**Questioner:**
An ending of what?

**Teacher:**
The ending of the self as a center.

And where the self is not,

there is silence.

**Questioner:**
Is that the ultimate?

**Teacher:**
The moment you call it ultimate; you have reduced it.

Let it be.

**Questioner:**
Then what remains?

**Teacher:**
Only this:

A mind that is completely still,
yet immensely alive.

A silence that is not of time,
and therefore, never ends.

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# Thought-Free Awareness in Education

What would it mean to introduce thought-free awareness into schools?

First, we must be very clear what we are talking about. It is not another subject to be added alongside mathematics, science, or history. It is not a technique, not a method, not a system to be practiced and perfected. The moment it becomes a system, it is already within the field of thought—and therefore no longer free.

Thought-free awareness is not the cultivation of a particular state. It is not concentration, which excludes. It is not discipline, which conforms. It is not even meditation as it is commonly understood—something to be practiced in order to achieve a result.

It is simply the capacity to observe.

To observe without naming, without judging, without comparing. To see a tree without immediately saying "that is a neem tree," to feel anger without condemning it or justifying it, to listen without translating what is heard into one's own opinions.

Now, can such awareness be taught in schools?

If by “teaching” we mean instruction, repetition, and examination, then the answer is no. Because awareness cannot be transmitted like information. It is not knowledge.

But schools can create an environment where such awareness may flower.

At present, education is almost entirely concerned with the cultivation of thought—accumulating knowledge, developing skills, preparing for a career. This is necessary, but it is not sufficient. Because thought, by its very nature, is limited. It is based on memory, on the past. And when life is approached only through thought, it becomes mechanical, repetitive, and often deeply conflicted.

So, the question is not how to add awareness as a subject, but whether the whole movement of education can include the understanding of thought and its limitations.

Imagine a classroom where, alongside learning facts, there is space to observe oneself.

Not as a practice, but as a living inquiry.

A student becomes angry—can the teacher invite the student to look at that anger, not to suppress it, not to express it violently, but to observe it? To see how it arises, how thought sustains it, how the image of oneself is hurt?

A student feels fear—fear of exams, fear of failure, fear of comparison. Instead of merely encouraging or comforting, can there be an exploration of what fear is? Not verbally alone, but through direct observation of the feeling as it unfolds?

In such a setting, the teacher is not an authority who knows and imparts. The teacher is also learning, also observing. There is a shared inquiry, a mutual discovery.

Then education is no longer merely the conditioning of the mind to fit into society, but the awakening of intelligence.

And what is intelligence?

It is not the capacity to solve problems alone. It is the ability to see clearly. And clear seeing is only possible when the mind is not clouded by prejudice, fear, or the constant chatter of thought.

Thought has its place—when you are solving a mathematical problem, building a bridge, or learning a language. But psychologically, thought often creates division—the "me" and the "not me," success and failure, comparison and conflict.

To understand this deeply is part of education.

So, thought-free awareness is not against thought. It is the understanding of thought, and therefore the freedom from its unnecessary dominance.

Can this be brought into schools?

Yes—but not through curriculum alone.

It requires a different kind of educator—one who is not merely trained, but attentive. One who is aware of their own reactions, their own conditioning. Because what the teacher is matters far more than what the teacher says.

Students learn not only from books, but from the atmosphere, from the quality of attention in the classroom.

If there is comparison, competition, fear—students absorb that.

If there is attention, space, and observation—students also absorb that.

So, the real question is not whether students can learn awareness, but whether educators themselves are living it.

And perhaps, in such an environment, something entirely new begins.

A mind that is capable of thought when needed,
but also capable of silence.

A mind that observes without distortion.

A mind that is not merely trained to function in society,
but is free to understand life.

And such a mind may be the beginning of a different kind of human being—
not shaped by society,
but understanding it completely,
and therefore, beyond it.

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**Questioner:**
Sir, may I ask—can thought-free awareness be introduced as a subject in schools?

**Speaker:**
Before we answer that, we must understand what we mean by thought-free awareness. Otherwise, we may merely give

it a name and turn it into another subject to be studied, examined, and forgotten.

**Questioner:**
Yes, sir. What is thought-free awareness?

**Speaker:**
Is it something to be practiced? Something to be achieved through discipline or effort? Or is it something entirely different?

**Questioner:**
I have always thought of it as a kind of meditation—something one practices to quiet the mind.

**Speaker:**
If you practice something in order to achieve a result, what is the movement behind that practice?

**Questioner:**
It is desire—the desire to reach a certain state.

**Speaker:**
And desire is part of thought, is it not? So, practice, discipline, control—all these are movements of thought trying to shape itself into something it considers desirable.

**Questioner:**
Yes, that seems true.

**Speaker:**
Then such practice can never lead to freedom from thought. It only strengthens the structure of thought.

**Questioner:**
Then what is thought-free awareness?

**Speaker:**
It is not freedom from thought in the sense of suppressing or escaping it. It is the understanding of thought. When thought is understood, it naturally finds its right place.

**Questioner:**
What does it mean to understand thought?

**Speaker:**
To observe it as it arises—without choice, without condemnation, without justification. To see how thought is born from memory, from experience, from the past.

**Questioner:**
So, awareness is observation?

**Speaker:**
Observation without the observer.

**Questioner:**
That is difficult to grasp. How can there be observation without the observer?

**Speaker:**
When you say, "I am observing," there is already a division—the observer and the observed. But is that division real?

**Questioner:**
It feels real.

**Speaker:**
When you are angry, is there an observer separate from anger? Or are you that anger?

**Questioner:**
In that moment, I am anger.

**Speaker:**
So, the observer is the observed. The separation is created later by thought. If this is seen clearly, then observation takes place without division.

**Questioner:**
And that is awareness?

**Speaker:**
Yes. In that awareness, there is no effort, no control. There is only seeing.

**Questioner:**
Now, can such awareness be taught in schools?

**Speaker:**
If by teaching you mean instruction, method, or system, then no. Because the moment you make it a system, it becomes mechanical, repetitive, and therefore lifeless.

**Questioner:**
But schools require structure, curriculum, and methods. Without them, how can anything be taught?

**Speaker:**

We are not talking about teaching information. We are talking about awakening intelligence.

**Questioner:**
Is intelligence different from knowledge?

**Speaker:**
Entirely different. Knowledge is accumulated, stored, and used. Intelligence is the capacity to see clearly.

**Questioner:**
And awareness is necessary for that clarity?

**Speaker:**
Yes. Without awareness, knowledge becomes destructive. It is what we see in the world today—great technological advancement, but also great confusion and conflict.

**Questioner:**
Then how can schools help students come upon this awareness?

**Speaker:**
Not by making it a subject, but by creating an environment where observation is encouraged.

**Questioner:**
What would such an environment look like?

**Speaker:**
An environment without fear. Without constant comparison. Without the pressure to become something.

**Questioner:**
But our education system is built on comparison—grades, ranks, competition.

**Speaker:**
Yes, and that very structure breeds fear, ambition, and conflict. Can there be learning in the presence of fear?

**Questioner:**
Perhaps not deeply.

**Speaker:**
Fear distorts perception. A mind that is afraid cannot observe clearly. So, if we are serious about awareness, we must question the whole structure of education.

**Questioner:**
That seems like a very big change.

**Speaker:**
It is. But without such change, we are merely producing efficient machines—people who can function, but who do not understand themselves.

**Questioner:**
So, the role of the teacher becomes very important?

**Speaker:**
The teacher is the key. Not as an authority, but as a human being who is also learning.

**Questioner:**
Learning what?

**Speaker:**
Learning about themselves—their reactions, their conditioning, their fears.

**Questioner:**
You mean the teacher must also be aware?

**Speaker:**
Of course. How can one awaken awareness in another if one is not aware oneself?

**Questioner:**
Then teaching becomes a shared inquiry?

**Speaker:**
Yes—not a one-way process of instruction, but a mutual exploration.

**Questioner:**
Can you give an example?

**Speaker:**
A student is angry. Instead of scolding or suppressing, the teacher may say, “Let us look at that anger together.” Not analyze it intellectually, but observe it as it arises.

**Questioner:**
Would the student understand?

**Speaker:**

If there is no pressure, no judgment, the student may begin to see. And that seeing is far more important than any explanation.

**Questioner:**
So, awareness comes through direct observation, not through words?

**Speaker:**
Words can point, but they are not the thing. Awareness is immediate, not verbal.

**Questioner:**
What about meditation in schools? Many institutions introduce meditation practices.

**Speaker:**
If meditation is reduced to a technique—a method to calm the mind—then it becomes mechanical. It may have some superficial benefit, but it is not awareness.

**Questioner:**
Then what is true meditation?

**Speaker:**
Meditation is the flowering of awareness in daily life—not separate from living.

**Questioner:**
So, it is not confined to a period of practice?

**Speaker:**
No. It is there when you walk, when you speak, when you listen, when you feel. It is the continuous observation of life.

**Questioner:**
Can children understand such a thing?

**Speaker:**
Children are naturally attentive—until we condition them. It is education that dulls their sensitivity through pressure, comparison, and fear.

**Questioner:**
So, awareness is natural?

**Speaker:**
Yes, when the mind is not burdened.

**Questioner:**
Then education should protect that natural awareness?

**Speaker:**
Not only protect, but allow it to deepen.

**Questioner:**
And what happens to a mind that grows in such awareness?

**Speaker:**
It becomes quiet—not forced quietness, but natural silence. In that silence, there is clarity.

**Questioner:**
And in that clarity?

**Speaker:**
There is intelligence.

**Questioner:**
Would such a mind function in society?

**Speaker:**

It would function far more intelligently than a conditioned mind. It would use thought where necessary, but it would not be dominated by it.

**Questioner:**
Then such a person is not merely shaped by society?

**Speaker:**
No. Such a mind understands society and is therefore free from its psychological grip.

**Questioner:**
So, introducing thought-free awareness in schools is not about adding a subject, but transforming the whole approach to education?

**Speaker:**
Exactly. It is not a reform—it is a revolution.

**Questioner:**
And where does one begin?

**Speaker:**
With oneself. The educator, the parent, the student—each one must begin by observing.

**Questioner:**
Without method?

**Speaker:**
Without method. Because method implies repetition, and repetition dulls the mind.

**Questioner:**
So, there is only observation?

**Speaker:**
Only observation.

**Questioner:**
And in that observation, thought finds its place?

**Speaker:**
Yes. Then thought is a tool, not the master.

**Questioner:**
And that is thought-free awareness?

**Speaker:**
Yes—not the absence of thought, but freedom from its tyranny.

There was a pause.

Not the pause of uncertainty,
but the quietness that comes when something true has been seen.

And perhaps, in that silence,
education began anew.

*****

# Beyond the Fragmented Mind

We are not trying to define individuality, or what the individual is, but it seems to me that unless there is a total entity, not broken up into fragments as the intellect and all the various facets of an individual, unless there is that, a total being, surely one has no relationship to society but are just a product of that society, merely a psychological extension of an organised society.

What is it that we call the individual?

We generally assume the individual is a separate, independent entity—someone with his own thoughts, his own feelings, his own identity. But is that so? Or is what we call the individual merely a bundle of memories, experiences, conditioning—put together by society, culture, religion, and personal history?

When you observe yourself, without distortion, what do you actually find?

You find that your thoughts are not entirely your own. They are shaped by language, by education, by tradition, by fear, by desire. Your beliefs are inherited or absorbed. Your reactions are conditioned. So where, then, is the individuality we so strongly assert?

So long as there is this fragmentation—this division between thought and feeling, between what "is" and what "should be," between the observer and the observed—there is no total being. There is only a series of broken movements, each

contradicting the other. And from this fragmentation, we try to act, to relate, to live.

Then what is our relationship to society?

If the mind itself is conditioned by society, then whatever it does is still within that field. It may rebel, it may conform, it may reform—but all such actions are still reactions within the same structure. So, the individual, as we know him, is not separate from society; he is society in movement. His ambitions, his fears, his pursuits—they are the very fabric of the collective.

So long as there is no total entity—no integrated, whole perception—our relationship to society is merely mechanical. We are extensions of it, not beings in true relationship with it.

Then is it possible to be a total being?

Not through effort, not through discipline, not through becoming something. Because any movement of becoming is still within the field of thought, which is itself fragmented.

A total being can come into existence only when there is a complete ending of fragmentation. And that ending is not brought about by will, but through seeing—seeing the whole movement of thought as it arises, without choice, without resistance.

In that seeing, the observer and the observed are not separate. There is no division. And therefore, there is no conflict.

Out of that wholeness, action is entirely different.

Such a mind is not a product of society, nor is it in opposition to it. It stands alone—not in isolation, but in clarity. And therefore, it can have a true relationship with society, because it is no longer shaped by it.

Only such a mind is truly individual.

Not the individual who is separate, but the individual who is whole.

And perhaps it is only such wholeness that can bring about a different world.

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**The Whole and the Fragment**

**Questioner:**
Sir, you said the other day that what we call the individual is not truly an individual at all. That feels rather disturbing. Are we not distinct human beings, each with our own identity?

**Speaker:**
Are you? Let us look at it carefully, not accept or reject. When you say "I am an individual," what do you mean by that? Is it something actual, or merely an idea you have about yourself?

**Questioner:**
I feel I am separate—my thoughts, my experiences, my choices—they seem to be mine.

**Speaker:**
Do they? Your thoughts—are they born in isolation, or are they the result of influence, education, culture, religion, language?

**Questioner:**
They are influenced, certainly. But still, I experience them as my own.

**Speaker:**
Of course. But experiencing something as your own does not necessarily make it independent. You may call it "my belief," but that belief may be the result of centuries of conditioning. So where is the individuality in that?

**Questioner:**
Then are you saying there is no individuality at all?

**Speaker:**
I am not saying that. I am asking whether what we presently call individuality is actually a form of fragmentation—a collection of parts put together, rather than a total, undivided entity.

**Questioner:**
What do you mean by fragmentation?

**Speaker:**
Look at your own life. There is the intellect, which reasons and argues. There is emotion, which often contradicts reason. There is desire pulling in one direction, fear pulling in another. There is the ideal—what you think you should be—

and the fact—what you actually are. All these are fragments, are they not?

**Questioner:**
Yes, there is contradiction within me.

**Speaker:**
And from that contradiction, you try to live, to act, to relate. So, your life becomes a battlefield of opposing forces. Can such a state be called a whole, integrated being?

**Questioner:**
No, it seems broken.

**Speaker:**
And yet, from this broken state, we claim individuality. Which means what? A fragmented entity asserting its separateness.

**Questioner:**
Then what is our relationship to society in this condition?

**Speaker:**
What is society? Is it not the collective expression of human beings—their fears, beliefs, ambitions, and conditioning?

**Questioner:**
Yes, society is created by people.

**Speaker:**
And you are one of those people. So, your consciousness is not separate from society; it is society in miniature. Your fears are the fears of mankind. Your beliefs are shared by

millions. Your pursuits—success, power, security—are the same everywhere.

**Questioner:**
Then I am not separate from society?

**Speaker:**
You are society. The division between you and society is an illusion created by thought.

**Questioner:**
That is quite a radical statement.

**Speaker:**
It is a fact, if you observe without resistance. So long as you are fragmented, conditioned, shaped by the same influences as everyone else, your actions—whether you conform or rebel—are still within the field of society.

**Questioner:**
Even rebellion?

**Speaker:**
Yes. Reaction is still part of what it reacts against. The reformer, the revolutionary, the conformist—they may appear different, but they are all moving within the same structure of thought.

**Questioner:**
Then is there no freedom at all?

**Speaker:**

Not as long as there is fragmentation. Because fragmentation breeds conflict, and conflict is bondage.

**Questioner:**
So, what is freedom?

**Speaker:**
Freedom is not doing what you like. Freedom is not choice. Freedom comes when there is a total understanding of the movement of thought.

**Questioner:**
Understanding thought—how is that to be done?

**Speaker:**
Not through analysis, not through suppression, not through control. But through observation—choiceless awareness.

**Questioner:**
What is choiceless awareness?

**Speaker:**
To observe without selecting, without condemning, without justifying. To watch the movement of thought as it arises—your fears, your desires, your reactions—without interfering.

**Questioner:**
That seems very difficult.

**Speaker:**
It is difficult only because we are accustomed to interfering, to controlling, to becoming. We always want to change what we see. But here, there is no change—only observation.

**Questioner:**
And what happens through such observation?

**Speaker:**
When you observe without division—without the observer separate from the observed—then fragmentation begins to end.

**Questioner:**
How can the observer and the observed be the same?

**Speaker:**
When you say, "I am angry," there is the assumption that "I" am separate from anger. But is that so? At that moment, are you not anger itself?

**Questioner:**
Yes, in that moment, I am anger.

**Speaker:**
So, the observer is the observed. The division is created by thought afterward. When this is seen clearly, not intellectually but actually, then the whole structure of division begins to dissolve.

**Questioner:**
And that brings about a total being?

**Speaker:**
Yes—not through effort, not through discipline, but through understanding. When fragmentation ends, there is a state of wholeness—a total entity.

**Questioner:**
What is the nature of such a total being?

**Speaker:**
It is not put together by thought. It is not conditioned. It is not in conflict. It is whole, undivided.

**Questioner:**
And what is its relationship to society?

**Speaker:**
Now it is entirely different. Such a being is not a product of society, nor is it in opposition to it. It stands alone—not isolated, but free.

**Questioner:**
What does it mean to stand alone?

**Speaker:**
To be free of psychological dependence on society—free of its conditioning, its pressures, its fears.

**Questioner:**
Does such a person withdraw from society?

**Speaker:**
Not necessarily. But his relationship to society is no longer based on conditioning. Therefore, his actions are not reactions—they are born of clarity.

**Questioner:**
Can such a person bring about change in the world?

**Speaker:**
The world is you. When there is a radical transformation in the human mind, that is the transformation of the world.

**Questioner:**
So, the real revolution is inward?

**Speaker:**
There is no inward or outward. That division again is false. There is only transformation—total, undivided.

**Questioner:**
And that begins with observing oneself?

**Speaker:**
Yes. Not according to a system, not following another, but observing oneself as one actually is.

**Questioner:**
Without trying to become something?

**Speaker:**
Exactly. Because in becoming, there is always fragmentation—what is and what should be.

**Questioner:**
So, the ending of becoming is the beginning of being?

**Speaker:**
Yes. And in that being, there is wholeness.

**Questioner:**

And that is true individuality?

**Speaker:**
That is the only individuality. Not the fragment that asserts itself, but the whole that needs no assertion.

Silence followed.

And in that silence, perhaps, there was not the listener and the speaker—
but only the movement of understanding itself.

*****

# When The Word Ends

One has to understand how the mind is caught by words – by words, thought, the conflict of duality, wanting, not wanting – all that. When one has really, actually, understood, not verbally or intellectually, but actually stopped it, all that has come to an end, and then the fun of meditation begins. Then there is joy in it, which is entirely different from pleasure.

**1. The Mind Caught by Words**

Human consciousness is deeply conditioned by words. A word is never just a sound—it carries:

- Memory
- Association
- Emotional residue

When you hear "success," "failure," "love," "insult," the mind does not merely register the word—it reacts instantly. This reaction is thought in motion.

The problem is not words themselves, but the unquestioned identification with them.
We begin to live in a second-hand reality, shaped by language rather than direct perception.

**2. Thought and the Structure of Duality**

Thought inherently divides:

- Good / bad
- Desire / fear

- Becoming / avoiding

This division creates psychological duality:

"I am this, but I should become that."

From this arises conflict:

- Wanting vs. not wanting
- Pursuing vs. resisting
- Hope vs. fear

The mind becomes a battlefield of opposites.
And this conflict is sustained by thought itself trying to resolve what it has created.

**3. "Understanding" vs. Intellectual Recognition**

The passage emphasizes a crucial distinction:

- Intellectual understanding:

"Yes, I understand that thought creates conflict."
→ This is still within thought.

- Actual understanding:

A direct, choiceless observation of the whole movement of thought
→ Without trying to control, suppress, or justify it

This kind of seeing is not analytical—it is immediate and total.

**4. What Does It Mean to "Stop"?**

"Stopping" does not mean:

- Forcing the mind to be quiet
- Practicing control or discipline
- Suppressing thoughts

All of these are still activities of thought.

Instead, when the mind sees:

- The futility of its own movement
- The endless loop of conflict
- The illusion of psychological becoming

—then thought naturally comes to rest, like a machine that has no further fuel.

This stopping is not an act of will.
It is the outcome of complete understanding.

**5. The End of Psychological Time**

Thought is time:

- Past (memory) projecting into
- Future (desire or fear)

When this movement quiets:

- The mind is no longer chasing "what should be"
- Nor escaping "what is"

There is only the present, not as an idea, but as a living reality.

**6. The Beginning of Meditation**

Only now does meditation begin.

Not:

- Repetition of mantras
- Following a system
- Practicing concentration

But a state where:

- The mind is effortlessly still
- There is no observer separate from the observed
- Awareness is whole and undivided

Meditation here is not something you do—it is something that is, when the noise has ended.

**7. Joy vs. Pleasure**

This distinction is vital:

Pleasure

- Comes from stimulation (sensory, psychological)
- Depends on repetition
- Is tied to memory and desire
- Always carries fear of loss

Joy

- Has no cause
- Is not born of thought
- Cannot be pursued or repeated
- Exists in the absence of conflict

Pleasure says:

“I had it, I want it again.”

Joy has no continuity.
It is fresh, timeless, and without motive.

**8. The “Fun” of Meditation**

The word “fun” here is very precise—it is not trivial.
It points to a lightness of being, where:

- The mind is not burdened by becoming
- There is a sense of discovery without effort
- Life is encountered directly, without distortion

There is a quality of innocence, not in the sense of ignorance, but of freedom from accumulation.

Closing Insight

As Jiddu Krishnamurti often pointed out:

The mind that is free from the known is not empty—it is immensely alive.

When words no longer dominate perception,
when thought no longer breeds division,
when conflict naturally ends—

then meditation is not a practice,

but a state of being where life unfolds without resistance.

And in that, there is a joy untouched by time.

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One has to see—not verbally, not as an idea—but actually observe how the mind is caught.

Caught by words.

The word is not the thing.
Yet the mind lives in the word, responds to the word, is hurt by the word, is flattered by the word.
So, it is never in contact with what is—it is always moving within its own projections.

And thought sustains this.

Thought creates division:
"I am this" and "I must become that."
In that very movement is conflict.

Wanting, not wanting—
this constant movement of attraction and resistance—
that is the structure of the self.

Now, can this whole movement be seen at once?

Not analysed step by step,
not controlled, not suppressed—
but seen instantly, as a whole?

Because the moment you try to do something about it,
it is still thought operating.

So, the seeing must be without the observer.

In that seeing, there is no choice.
And where there is no choice, there is no conflict.

Then what happens?

The mind becomes extraordinarily quiet.
Not made quiet—do you see the difference? —
but quiet because it has understood its own noise.

And only then meditation begins.

Before that, what you call meditation is merely practice, repetition, effort—
which is still within the field of thought.

But when the mind is quiet—naturally, without compulsion—
there is a totally different quality.

There is a sense of lightness, of vastness.

And in that there is joy.

Not pleasure.

Pleasure is always of thought—
remembered, pursued, repeated.

But this joy has no cause.
It is not yours or mine.

It comes when the self is not.

***

**When the Word Ends**

**Seeker:**
Sir, you said the mind is caught in words. I don't quite see it. Words are necessary, aren't they?

**Teacher:**
Of course, for communication, for practical living. But we are not talking of practical matters. We are inquiring into the psychological field. There, the word has assumed an extraordinary importance.

When you are called a fool or a wise man, what happens?

**Seeker:**
I react. I feel hurt or pleased.

**Teacher:**
So, the word is not merely a sound—it carries an image, a memory, a sensation. And the mind is caught in that reaction. It is living in the word, not in actuality.

**Seeker:**
But without words, how can one think or understand?

**Teacher:**

Must you understand through words? Or can there be understanding without the interference of words?

Look at a sunset. For a moment, there is pure observation. Then the word comes— "beautiful"—and immediately the experience is translated, stored, remembered. The word has already moved away from the fact.

**Seeker:**
So, the word distorts perception?

**Teacher:**
Not only distorts—it prevents direct contact. The word is the past. And when you look through the past, you never see what is.

**Seeker:**
You also spoke about duality—wanting and not wanting. Is that also created by words?

**Teacher:**
By thought, which is closely related to words. Thought is based on memory, and memory is the past. From that arises comparison:
"What I am" and "what I should be."

In that division is conflict.

**Seeker:**
Isn't becoming necessary for growth?

**Teacher:**
Physically, yes. Psychologically, what is it that is becoming?

You say, “I am angry, I must become non-angry.”
Who is the entity that will become something?

Is it not still part of the same movement?

**Seeker:**
It seems so. The same mind trying to change itself.

**Teacher:**
Exactly. So, the changer is the changed. The observer is the observed.

But we have separated them, and in that separation lies contradiction.

**Seeker:**
Then how is one to be free of this conflict?

**Teacher:**
First see that any attempt to be free is still part of the conflict.

If you try to control, suppress, or discipline the mind, who is the controller?

Is he not also a fragment of thought?

**Seeker:**
Then there is no way out?

**Teacher:**
The very question “how to get out” sustains the prison.

Can you instead observe the whole movement of conflict—without trying to change it?

**Seeker:**
Just observe? That seems too simple.

**Teacher:**
It is simple, but not easy.

Because observation without choice means:

- no condemnation
- no justification
- no escape

Just seeing.

**Seeker:**
What happens when one observes like that?

**Teacher:**
If you observe completely, without division, you will see something extraordinary.

The observer, who is trying to observe, is not separate from what is observed.

The anger is not different from the one who says, “I am angry.”

There is only anger.

**Seeker:**
Then what becomes of the observer?

**Teacher:**
He is not.

And when the observer is not, what happens to conflict?

**Seeker:**
It must end.

**Teacher:**
Naturally. Not because you have done something, but because the division which sustained conflict has ended.

**Seeker:**
Is that what you mean by "stopping"?

**Teacher:**
Yes—but not stopping through effort.

Stopping as the natural outcome of understanding.

Like a child who touches fire and is burnt—there is no discipline needed afterwards. The understanding is complete.

Similarly, when the mind sees the total futility of its own movement—its endless chatter, its constant becoming—it falls silent.

**Seeker:**
Is that silence meditation?

**Teacher:**
That silence is the beginning of meditation.

Before that, what you call meditation is merely practice—repetition of words, following a system, controlling thought.

That is not meditation. That is still within the field of thought.

**Seeker:**
Then what is meditation?

**Teacher:**
Meditation is the state of a mind that is completely quiet—without force, without motive.

In that quietness, there is no centre, no "me" observing.

There is only awareness.

**Seeker:**
And in that awareness, there is joy?

**Teacher:**
Be careful with that word.

Joy is not pleasure.

Pleasure is born of thought:

- You see something delightful
- Thought remembers it
- Then desires its repetition

That is pleasure.

It is always tied to time.

**Seeker:**

And joy?

**Teacher:**
Joy has no cause.

It comes when thought is absent.

You cannot invite it. You cannot cultivate it.

If you pursue it, it becomes pleasure.

**Seeker:**
Then why do you say there is “fun” in meditation?

**Teacher:**
Because when the burden of the self is gone, there is a certain lightness.

A sense of discovery.

A freshness.

Life is no longer a problem to be solved, but something to be lived.

**Seeker:**
Is that state permanent?

**Teacher:**
Why do you ask?

**Seeker:**
Because I want it to last.

**Teacher:**
Then you are back in time.

The desire for continuity is the movement of thought.

Truth has no continuity.

Joy has no duration.

It is always new.

**Seeker:**
Then what is one to do?

**Teacher:**
See the whole movement of the mind—its dependence on words, its division, its search for continuity.

See it without choice.

In that very seeing is the ending.

**Seeker:**
And what remains?

**Teacher:**
Nothing that can be put into words.

And therefore, everything.

(Silence)

***

**When the Word Falls Silent**

The word came first—
softly, quietly—

and the mind followed.

It named,
and in naming,
it moved away.

It said, this is joy,
and the moment was gone.
It said, this is sorrow,
and the wound deepened.

The word is never the thing—
yet the mind lives in the word
as though it were real.

Between what is
and what should be,
thought builds its fragile bridge—

and calls it life.

On one side: longing.
On the other: fear.
And in between,
the endless crossing.

Wanting—
not wanting—
becoming—
resisting—

the restless tide
of the self.

Can this movement end?

Not by will,
for will is part of it.
Not by control,
for the controller is the controlled.

But in seeing—
pure, unchosen,
without direction—

as one sees a storm
without wishing it away.

In that seeing,
the observer fades.

There is no centre
to hold the conflict.

No one
to become.

And so,
effort falls away
like a leaf
that has understood the season.

Then—
without invitation—
silence.

Not cultivated,
not practiced,
not held—

but there.

Alive.

And in that silence,
something wholly other
begins.

A movement
without motive.
A light
without source.

This is not pleasure.

Pleasure remembers,
seeks,
returns.

But this—
has never been before.

It cannot be gathered
or given a name.

Call it joy—
and it is already lost.

For it lives

only where the word
does not reach.

And the mind,
no longer chasing,
no longer becoming—

rests
in what is.

***

**Where Thought Cannot Enter**

There is a space
the mind cannot touch—

though it has tried
for centuries.

It has come with its questions,
its systems,
its careful disciplines—

hoping to enter.

But thought,
with all its cunning,
stands at the door
of its own making.

It measures,
compares,
seeks a path—

yet every path

is still within itself.

And so, it circles,
endlessly—

like a bird
that has forgotten
the sky.

See this—
not tomorrow,
not gradually—

but now.

See the whole movement
of thought:

how it rises
from memory,
how it names,
how it divides—

how it creates
the one who seeks
and the thing sought.

In that seeing,
there is no effort.

No method
to be followed.

No goal
to be reached.

And suddenly—
as a cloud dissolves

without struggle—

the mind is still.

Not made still.

Not forced into silence.

But still
because it has seen
the futility of movement.

In that stillness,
there is no observer.

No centre
from which to look.

Only a vastness
without boundary.

And in that—
something sacred
unfolds.

Not invited.
Not recognized.
Not held.

It comes
when there is no one
to receive it.

It flowers

in the absence
of the self.

And the mind,
no longer a wanderer,
no longer becoming—

is quiet
like the earth
at dusk.

Not waiting.

Not expecting.

Simply
still.

***

**The Ending of the Seeker**

The seeker began
with a question—

restless,
urgent,
burning for an answer.

He wandered through words,
through books,
through borrowed wisdom—

gathering echoes
and calling them truth.

He said,
“I will find.”

And in that very saying,
the distance was born.

For the finder
and the found
were never two—

yet thought divided them,
and called it a journey.

So, he walked—
through methods,
through silence practised,
through disciplines refined—

each step
strengthening the one
who sought.

But truth
was never at the end
of effort.

Nor waiting
at the horizon
of becoming.

One day—
not through time,
not through achievement—

but in a quiet moment
uninvited—

he saw.

He saw
that the seeker
is the seeking.

That the search
feeds the illusion
of distance.

That every attempt
to reach
only sustains
what is not.

And in that seeing—
not cultivated,
not repeated—

the seeker ended.

Not gradually,
not with resistance—

but as a shadow
ends

when the light
is no longer behind it.

Then what remained?

No answer.

No conclusion.

No experience
to be stored.

Only a vast
emptiness—

not barren,
not lonely—

but alive.

In that emptiness,
there was no centre
to accumulate.

No “me”
to continue.

And therefore—
no fear.

Out of that silence,
something moved—

not as thought,
not as desire—

but like a breeze

that has never known
a direction.

Call it sacred—
and it is already gone.

Hold it—
and it slips away.

It lives
only where
the seeker
is not.

And so,
the ending
was the beginning—

not of something new,
but of what has always been
when the noise
is not.

*****

# We Look at a tree

When we look at a tree, we observe a being that simply is. It does not strive to become a "better" tree, nor does it compare itself with another. It does not seek recognition, success, or fulfillment. Its beauty lies not in achievement but in its complete presence. The tree lives in harmony with existence, responding naturally to sunlight, rain, and the changing seasons without resistance or ambition.

Human beings, however, are deeply conditioned by the urge to become—to become successful, enlightened, virtuous, powerful, or even spiritually advanced. This constant movement toward an imagined future creates psychological conflict. In striving to become something, the mind lives in comparison and measurement, which breeds anxiety, fear, and dissatisfaction.

Krishnamurti invites us to question this fundamental movement of becoming. He suggests that psychological becoming is an illusion, born from thought and time. Thought projects an ideal—what we should be—and then struggles to bridge the gap between "what is" and "what should be." This gap is the source of inner conflict.

**The Beauty of "What Is"**

The tree symbolizes a state of choiceless awareness—a state in which there is no division between the observer and the observed. It does not resist its nature; therefore, it exists in effortless harmony. Similarly, when the human mind

perceives itself without judgment or the desire to change, there is a profound sense of peace and clarity.

To be rather than to become does not imply stagnation or passivity. Instead, it signifies a deep understanding of oneself as one is, without distortion. In such understanding, transformation happens naturally—not through effort or discipline, but through insight.

**Freedom from Comparison**

Comparison is a central element of becoming. From childhood, we are conditioned to measure ourselves against others—academically, socially, morally, and spiritually. This constant comparison prevents us from seeing our own uniqueness and perpetuates a sense of inadequacy. The tree does not compare itself with the forest; its beauty lies in its authentic existence.

When comparison ends, there is a flowering of inner freedom. The mind becomes quiet, attentive, and sensitive. In this silence, one discovers a dimension of life that is not shaped by ambition or fear.

**Living Without Psychological Time**

Krishnamurti often spoke of psychological time—the movement from "what is" to "what should be." While chronological time is necessary for practical living, psychological time sustains the illusion of becoming. When the mind sees the futility of this movement, it naturally comes to rest in the present. In this state, life is experienced with freshness and immediacy.

**Meditation as Pure Observation**

In this context, meditation is not a practice or method aimed at achieving a future state. It is the simple observation of life as it unfolds, without the interference of thought. Just as the tree exists without effort, meditation is the effortless awareness of the present moment.

**Implications for Daily Living**

1. Self-Understanding – Observe thoughts and emotions without trying to change them.
2. Freedom from Ideals – Recognize that ideals create division and conflict.
3. Ending Comparison – Live without measuring oneself against others.
4. Natural Transformation – Allow change to arise from insight rather than effort.
5. Harmony with Life – Embrace the simplicity of being.

**Reflective Passage**

To see a tree is to encounter a mirror of existence.
It stands without ambition, without fear, without the burden of becoming.
In its stillness there is dignity; in its silence, wisdom.
When the mind ceases to strive and simply observes,
it too partakes in this timeless beauty.
Then life is no longer a journey toward an imagined destination,
but a sacred unfolding in the eternal now.

**Concluding Insight**

Krishnamurti's teaching gently reminds us that the search for fulfillment often obscures the beauty of simple existence. Like the tree, when we cease striving to become something, we discover a profound sense of wholeness. In that state of pure being, there is freedom, love, and immeasurable beauty.

*****

# Where Ideology Ends, Love Begins

To live peacefully in this world, there must be affection, there must be consideration. Love is not an ideology. You cannot turn love into an ideology, and through an ideology you can't come to love.

To live peacefully in this world, there must be affection—an affection that is not cultivated, not practiced, not born out of duty or discipline. And there must be consideration—not the calculated politeness of society, but a deep sensitivity to another, as one would feel for oneself. Without these, relationship becomes merely functional, and life, however outwardly successful, remains inwardly barren.

We often try to organize love into systems, into beliefs, into ideals. We say, "This is how one should love," and we construct patterns of behavior, moral codes, and emotional expectations. But love is not an ideology. The moment love is shaped into an idea; it ceases to be living. It becomes something remembered, something projected, something thought about—but not something actually felt.

Ideology is born of thought, and thought is always of the past. It is conditioned by experience, by culture, by knowledge. When you approach love through ideology, you are approaching it through the past, through memory, through what has been told to you or what you have concluded. But love is not of the past. It is not a continuity. It is something

entirely fresh, alive, and therefore cannot be contained within the structures of thought.

So, one must ask: can love ever be cultivated? Can it be practiced through methods, through discipline, through effort? If you say, “I will practice love,” what you are practicing is not love, but conformity to an idea of love. And conformity breeds conflict, because what is actual is never in harmony with what should be.

Love comes into being only when the mind is free—free from images, from expectations, from the constant movement of becoming. Where there is comparison— “I love this more than that,” “I should love like this”—there is measurement, and where there is measurement, there is no love.

To understand love, one must first see the falseness of ideology. One must see that no system, no belief, no organized structure can lead you to love. This seeing is not intellectual; it is immediate, like seeing danger. When you see a snake, you do not theorize—you act. In the same way, when you see the limitation of ideology in matters of the heart, there is a natural dropping away of all that is false.

Then what remains is a mind that is quiet, attentive, and sensitive. In that silence, without seeking, without effort, there is love.

And such love is not personal or impersonal—it simply is. It is not yours or mine. It does not belong to any religion, any nation, any philosophy. It is there when the self is not.

This is the essence of what Jiddu Krishnamurti pointed to: that truth, like love, cannot be approached through any path. It comes when the mind is free of all paths.

***

**Questioner:**
Sir, to live peacefully in this world, must there not be love? And yet, everywhere there is conflict—between individuals, between communities, between nations. Why is love so absent?

**Speaker:**
Is love absent, or have we filled our lives with something else and called it love? We use that word so easily. We say, "I love my family," "I love my country," "I love God." But is that love, or is it attachment, identification, possession?

**Questioner:**
Are you saying what we call love is not love?

**Speaker:**
Let us inquire, not accept or deny. When you say you love someone, what does it mean? Is it not often accompanied by fear—fear of losing, fear of not being loved in return? Where there is fear, can there be love?

**Questioner:**
It seems difficult to separate them. They appear together.

**Speaker:**
They appear together because thought has woven them together. Thought creates images—about yourself, about

another—and then relates to those images. That relationship is not love; it is the relationship between two images.

**Questioner:**
Then what is the place of thought in love?

**Speaker:**
Thought has its place in practical matters—technology, language, daily functioning. But thought is always limited. It is the response of memory, of the past. Can something born of the past understand or contain that which is living, fresh, and beyond time?

**Questioner:**
So, when I say, "I love you," it may just be memory speaking?

**Speaker:**
Often it is. It is the remembrance of pleasure, of comfort, of companionship. And when that pleasure is threatened, there is jealousy, anger, and sorrow. Is that love?

**Questioner:**
No, that seems more like dependence.

**Speaker:**
Exactly. Dependence breeds fear, and fear breeds control. Where there is control, there is no freedom. And without freedom, love cannot exist.

**Love Is Not an Idea**

**Questioner:**

But can we not cultivate love? Can we not practice being kind, compassionate?

**Speaker:**
What you practice is not love. Practice implies a method, a system, a repetition. When you practice kindness, are you not conforming to an idea of what kindness should be?

**Questioner:**
Perhaps—but isn't that necessary to become better?

**Speaker:**
To become better is to project an ideal and strive toward it. That very movement creates conflict between "what is" and "what should be." Love is not in that conflict. Love is not an idea to be achieved.

**Questioner:**
Then how does one come upon love?

**Speaker:**
You cannot come upon it. The moment you seek it, you are pursuing a projection of your own desire. Love is not the result of effort.

**Where Ideology Ends, Love Begins**

**Questioner:**
We have religions, philosophies, moral systems—all speaking about love. Are they of no help?

**Speaker:**

On the contrary, they may be a hindrance. When you follow an ideology, you are conforming to a pattern. You are trying to become something. But love is not in becoming; it is in being.

**Questioner:**
But ideologies guide human behavior. Without them, would there not be chaos?

**Speaker:**
Look at the world—each ideology dividing man from man. One belief against another, one nation against another. Is that order or disorder?

**Questioner:**
It is disorder.

**Speaker:**
So perhaps what we call order is actually the very source of disorder. Love cannot exist where there is division. And ideology, by its very nature, divides.

**The Impossibility of Cultivated Love**

**Questioner:**
If love cannot be practiced, cannot be cultivated, then are we helpless?

**Speaker:**
Why do you want to cultivate love? Is it because you feel its absence and wish to fill that emptiness?

**Questioner:**

Yes, there is a sense of lack.

**Speaker:**
Can that lack be filled by effort? Or must it be understood?

**Questioner:**
What do you mean by understood?

**Speaker:**
To observe it without escaping. To look at your loneliness, your dependence, your fears—without judgment, without trying to change them. In that observation, there is understanding.

**Questioner:**
And that understanding brings love?

**Speaker:**
Understanding ends the obstacles. Love is not something to be brought about; it is there when the obstacles are not.

**Love Is Not of Thought**

**Questioner:**
You say love is not of thought. Then what is its nature?

**Speaker:**
If you name it, you have already moved away from it. The word is not the thing. The description is not the described.

**Questioner:**
Then how can one know it?

**Speaker:**
You cannot know it as knowledge. Knowledge is always of the past. Love is not something you can store, remember, or accumulate.

**Questioner:**
Then it is something entirely new?

**Speaker:**
It is always new. That is its beauty. It has no continuity, no yesterday, no tomorrow.

**Questioner:**
Is such love possible in daily life, or is it something abstract?

**Speaker:**
It is only in daily life. Not in abstraction, not in theory. In how you speak, how you listen, how you look at another. If there is attention—complete attention without the interference of thought—there is love.

**Questioner:**
Attention itself is love?

**Speaker:**
Where there is total attention, the "self" is absent. And where the self is not, there is love.

**Questioner:**
So, to live peacefully, one must understand oneself?

**Speaker:**
Not "must." The word "must" implies compulsion. But if you see the truth—that without understanding oneself, there can be no love—then the very seeing brings its own action.

**Questioner:**

And that action is not based on ideology?

**Speaker:**
No. It is based on clarity. And clarity is not born of thought, but of observation.

**Questioner:**
Then love is not something to be achieved, but something that comes when the mind is quiet?

**Speaker:**
Not "comes." It is there when the mind is no longer occupied with itself.

**Questioner:**
Is that the beginning of peace?

**Speaker:**
It is the only peace. Not the peace of treaties or agreements, but the peace that is born of a mind free from division.

**Questioner:**
And such a mind lives in love?

**Speaker:**
It does not "live in" love—it is love.

***

Love is not what you have been told.
Not the whispered promise,
not the sacred vow,
not the carefully guarded bond.

It is not held in words,

nor shaped by thought,
nor preserved in memory
like a fading fragrance of yesterday.

You have made it into an idea—
polished it, worshipped it,
placed it upon the altar of belief.
And there, in reverence,
it has quietly died.

For love cannot live in ideology.
It cannot breathe in the prison of "should be."
It withers under discipline,
shrinks under control,
and disappears when pursued.

You say, "I will learn to love,"
but what you learn is imitation.
You say, "I will become loving,"
but what you become is a shadow
chasing its own projection.

Love is not in becoming.

It is there
when becoming ends.

Look at your relationships—
the subtle demands,
the hidden fears,
the quiet calculations of gain and loss.

Is that love?

Or the movement of thought
seeking comfort,
avoiding loneliness?

Where there is fear,
love is not.

Where there is dependence,
love is not.

Where there is the image—
of yourself, of another—
love is not.

Love has no image.

It does not remember yesterday's hurt
nor anticipate tomorrow's pleasure.
It does not compare,
does not measure,
does not ask to be returned.

It simply is—
like the sky,
untouched by the flight of birds.

To find love,
you must cease to seek it.

To know love,
you must end knowing.

See the falseness of all that is not love—

not through analysis,
not through effort,
but in simple, choiceless awareness.

See it as you would see a flame—
directly, instantly—
without the word,
without the past.

In that seeing,
the false falls away.

And what remains
is not something you can hold.

It has no name.

No boundary.

No center.

It is not yours
nor mine.

It flowers
when the self is not.

It moves
when thought is still.

It lives
where ideology ends.

And in that,
there is a peace
not made by man—
a quietness
in which the whole of life
is embraced.

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# Truth without Belief

To find out what God is, if there is such a thing, you must be free from all fear, from all belief, from all conditioning, from all propaganda. Freedom is absolutely necessary.

To inquire into what God is—if there is such a thing at all—the mind must come upon that question without motive, without fear, without the shadow of hope or despair. For where there is fear, there is already distortion; where there is belief, there is projection; where there is conditioning, there is repetition of the known. And the known, however vast, however ancient, is still within the field of thought—and thought cannot touch that which may be immeasurable.

So, one must begin not with God, but with oneself—not the superficial self of daily activity, but the deeper movement of fear, desire, and conditioning. Can the mind observe fear without escaping from it, without naming it, without seeking to overcome it? Because the very effort to overcome fear is still born of fear. To see it wholly, to remain with it without movement, is the ending of it.

Similarly, belief is not truth. Belief is born out of uncertainty, out of the demand for psychological security. One believes in God, in systems, in ideologies, because one is afraid of not knowing. But truth is not something to be believed—it must be discovered. And discovery is only possible when the mind is free from the burden of conclusions.

Conditioning—whether cultural, religious, or personal—shapes the way we see the world. It dictates what we accept

and what we reject. A conditioned mind cannot inquire freely, because its inquiry is already guided, already limited. To see one's conditioning as it operates—without condemnation or justification—is to begin to be free of it.

And freedom is not something to be achieved in the future; it is not the result of practice or discipline. Freedom is in the very seeing—in the immediate perception of "what is." In that seeing, there is no observer separate from the observed; there is only observation.

When the mind is thus completely free—free from fear, from belief, from conditioning—there is a stillness, not cultivated, not enforced, but natural. In that stillness, there is no movement of thought, no seeking, no becoming. And perhaps only such a mind can come upon that which is beyond all measure, beyond all naming.

That may be called God—or it may not. The word is irrelevant. What matters is whether the mind can be utterly free to discover.

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**Seeker:** Sir, people have spoken of God for centuries—prayed, worshipped, built temples, written scriptures. Yet there is still confusion. What is God? Does such a thing truly exist?

**Teacher:** Before we ask whether God exists, should we not ask: who is the one that is asking? And from what state of mind does this question arise?

**Seeker:** I suppose it arises from a desire to know… perhaps also from uncertainty, even fear.

**Teacher:** Just so. And can a mind that is uncertain, fearful, or seeking comfort ever discover what is true? Or will it only project its own desires and call that projection "God"?

**Seeker:** Are you suggesting that what we call God may merely be our own invention?

**Teacher:** I am asking you to look—not to accept or reject. When the mind is afraid, it seeks security. That security may take the form of belief—belief in God, in a higher power, in some guiding intelligence. But is belief truth? Or is it a refuge from fear?

**Seeker:** It seems belief gives comfort. It provides a sense of direction.

**Teacher:** Comfort, yes—but truth? If a man is lost in darkness, imagining light may comfort him, but it does not end the darkness. Similarly, belief may soothe the mind, but it does not bring about understanding.

**Seeker:** Then how is one to find out what is true?

**Teacher:** First, by seeing what prevents truth from being perceived. Truth is not something to be achieved; it is not at the end of a path. It is there, but the mind is clouded. So, we must ask: what clouds the mind?

**Seeker:** Fear, you said. Also, belief. And conditioning.

**Teacher:** Yes. Let us take fear. Can you look at your fear—not escape from it, not suppress it, not explain it—but simply observe it?

**Seeker:** It is difficult. The moment fear arises; I want to get rid of it.

**Teacher:** That very movement to get rid of it—is that not also part of fear? The escape strengthens the thing you are trying to avoid. So, can you remain with fear, without movement, without naming it?

**Seeker:** Without naming it? Why is naming important?

**Teacher:** The moment you name something, you have already recognized it, categorized it, brought it into the field of the known. Then you are no longer observing—it is memory observing. But if you do not name it, there is a direct contact.

**Seeker:** And what happens then?

**Teacher:** Then there is only the fact—without the observer who is separate from it. In that observation, there is no division. And where there is no division, conflict ends.

**Seeker:** Are you saying fear ends simply by observing it?

**Teacher:** Not "simply"—but wholly. Not partially, not intellectually, but with your entire being. In such observation, fear has no ground to continue.

**Seeker:** And belief? What is its place?

**Teacher:** Why do you believe? Is it not because you do not know? And not knowing is uncomfortable, so the mind clings to belief. But belief is a conclusion, and a mind that is full of conclusions cannot discover anything new.

**Seeker:** Then must one reject all beliefs?

**Teacher:** Rejection is another form of reaction. Instead, understand belief—see its structure, its origin, its function. When you see clearly that belief is born of fear and desire, it naturally falls away.

**Seeker:** And conditioning?

**Teacher:** You are conditioned by your culture, your religion, your experiences, your education. This conditioning shapes how you see the world. It tells you what is sacred and what is not, what is right and what is wrong.

**Seeker:** Can one ever be free from conditioning?

**Teacher:** Can you see it as it operates? Not in theory, but in your daily life—in your reactions, your judgments, your relationships. The very seeing of conditioning is the beginning of freedom from it.

**Seeker:** So, freedom is not something to be attained later?

**Teacher:** Freedom is not at the end of time. It is now—or not at all. If you say, "I will be free tomorrow," you are still bound today. And tomorrow is merely a continuation of today.

**Seeker:** Then what is freedom?

**Teacher:** Freedom is the absence of fear, of belief, of conditioning. Not as an ideal, but as a fact. It is a state in which the mind is not burdened by the past, not projecting into the future.

**Seeker:** And only such a mind can discover what God is?

**Teacher:** Let us be careful with words. The word "God" is loaded—with centuries of meaning, imagery, tradition. So, the word may prevent discovery.

**Seeker:** Then what should we ask?

**Teacher:** Not "What is God?" but "Can the mind be completely free?" Because in that freedom, there is a stillness—not cultivated, not practiced, but natural.

**Seeker:** What is the nature of that stillness?

**Teacher:** It is not the stillness of discipline, which is enforced and therefore artificial. It is the stillness that comes when thought has understood its own limitation and has come to an end.

**Seeker:** Can thought end?

**Teacher:** Thought has its place—in the practical, in the technical. But psychologically, thought is always limited, because it is based on memory, on the past. When the mind

sees this limitation completely, thought naturally becomes quiet where it is not needed.

**Seeker:** And in that quietness?

**Teacher:** There is something entirely different—something that cannot be named, cannot be described. It is not a product of thought. It is not an experience to be sought.

**Seeker:** Is that what people call God?

**Teacher:** Perhaps. But the moment you name it, you have reduced it. The word is not the thing. The description is not the described.

**Seeker:** Then how is one to approach it?

**Teacher:** You cannot approach it. Any approach implies distance, time, method. And that which is immeasurable cannot be approached through measure.

**Seeker:** Then what is one to do?

**Teacher:** Nothing. That is the beauty of it. Not in the sense of indifference, but in the sense that there is no method, no path. There is only seeing.

**Seeker:** Seeing what?

**Teacher:** Seeing “what is”—without distortion. Seeing your fear, your beliefs, your conditioning. Seeing the movement of thought. And in that very seeing, there is freedom.

**Seeker:** And in that freedom, the sacred may be?

**Teacher:** Do not make it into a conclusion. Let there be freedom. Let there be silence. And then—perhaps—that which is beyond all words, beyond all thought, comes into being.

**Seeker:** Without invitation?

**Teacher:** Truth does not come when invited. It comes when the mind is utterly still and empty—empty of the known.

**Seeker:** Then the search for God ends?

**Teacher:** Where there is search, there is no finding. When the search ends—because the mind sees its futility—there may be that which has never been sought.

**Seeker:** This seems both simple and extraordinarily difficult.

**Teacher:** It is simple because it requires no effort. It is difficult because the mind is accustomed to effort, to becoming, to seeking. To be without all that is the greatest revolution.

**Seeker:** A revolution without movement.

**Teacher:** A revolution in stillness.

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# The Burden of Motive and the Flowering of Insight

If you have a motive, it will not be possible to have an insight, because the motive is born out of a concept, out of knowledge, out of the past.

When the mind has a motive, it is never free to see.

A motive is not something innocent. It is born of the past—of knowledge, of experience, of memory shaping itself into a direction. The mind says, "I must understand," "I must achieve insight," "I must be free,"—and in that very movement, it has already projected a result. That projection becomes the motive.

Now, can a mind that is seeking a result ever encounter what is true?

Please look at it carefully.

When you approach anything with a motive, you are not really looking—you are comparing, measuring, interpreting. You are translating what is according to what should be. The mind is operating within the field of the known. And insight, if it is anything at all, must be something entirely outside the known.

Insight is not the continuation of knowledge. It is not the refinement of thought. It is not something you arrive at through effort or discipline. The moment you have a motive

to gain insight, you have already reduced it to something within time—something to be achieved, accumulated, remembered.

But truth is not something that can be accumulated.

So, the question is not how to have insight, but whether the mind can be free of motive altogether.

Can you look without wanting to change what you see?
Can you observe without the shadow of becoming?

Because the moment there is a desire to become something—more peaceful, more aware, more enlightened—that very desire is born of comparison, of dissatisfaction, of the past projecting itself into the future. And in that movement, there is no clarity—only continuity.

Insight comes when the mind is utterly still—not made still, not disciplined into stillness—but naturally quiet because it is no longer chasing anything.

In that quietness, there is no observer separate from the observed. There is only seeing.

And in that seeing, without motive, without direction, without the interference of thought—that is insight.

It is immediate, timeless, and cannot be cultivated.

So, one has to begin, not with the search for insight, but with the understanding of motive. To see how deeply the mind is

conditioned to move towards something, to achieve, to become.

The seeing of that movement is the ending of it.

And perhaps, in that ending, something entirely new takes place.

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**Questioner:** Sir, you said the other day that where there is a motive, there can be no insight. That seems rather strong. Surely one must have some intention, some urge to understand?

**Speaker:** Let us go into it slowly. Why do you say one must have an urge?

**Questioner:** Without an urge, without a desire to understand, wouldn't the mind remain dull, indifferent?

**Speaker:** So, you are equating seriousness with motive, are you not? You are saying that to look, there must be a direction—a movement towards something.

**Questioner:** Yes, otherwise why would one even begin?

**Speaker:** That is just it. We have been trained to think that every movement must have a cause, a direction, a result. We are educated, conditioned, to pursue—to become, to achieve, to arrive. So, we carry that same movement into what we call inquiry.

But is inquiry a movement towards something? Or is it a movement of seeing?

**Questioner:** I am not sure I understand the difference.

**Speaker:** When you say, "I want to understand," what is implied in that statement?

**Questioner:** That I do not understand now, but I will understand.

**Speaker:** Exactly. There is a projection—a future state in which you will have understood. That projection is based on what?

**Questioner:** On what I already know… or think I know.

**Speaker:** Quite right. So, the "understanding" you seek is already shaped by the past—by your knowledge, your experiences, your conclusions. Therefore, what you call inquiry is actually a movement from the known to what you hope will be a modified known.

Is that insight?

**Questioner:** When you put it that way, it seems limited.

**Speaker:** Not "seems"—it is limited. Because the mind is moving within the field of the known. And anything within that field is old.

Insight, if it is real, must be something entirely new—not a continuation of the old in a different form.

**Questioner:** Then are you saying that all effort to understand is futile?

**Speaker:** We must be very precise. We are not condemning effort or justifying laziness. We are asking whether effort, as we know it, can ever lead to something beyond itself.

Effort implies conflict, does it not? The effort to become something is the struggle between what is and what should be.

**Questioner:** Yes, that is true.

**Speaker:** And where there is conflict, can there be clarity?

**Questioner:** Probably not.

**Speaker:** Not "probably"—there is no clarity in conflict. A mind that is struggling, striving, pushing itself towards a result is a confused mind. And such a mind seeks clarity through that very confusion.

So, we are asking: can the mind look without effort?

**Questioner:** But without effort, won't the mind drift?

**Speaker:** Observe your own mind. When it is interested—deeply interested—does it need effort?

**Questioner:** No, when there is real interest, attention is there naturally.

**Speaker:** Exactly. So, attention is not the result of effort. Effort comes into being when there is resistance, when there is distraction, when there is conflict.

But when you are looking at something with total attention, there is no "you" making an effort to attend.

In that attention, is there a motive?

**Questioner:** No… there is just observation.

**Speaker:** That observation—without motive, without direction—is the beginning of insight.

**Questioner:** But sir, the mind is so conditioned to have motives. Even when I say I am observing, there is somewhere a hidden desire—to gain something, to improve, to become free.

**Speaker:** Of course. That is the fact. The mind is deeply conditioned to seek results. So, the question is not how to get rid of motive, but to see the whole structure of motive.

Can you observe motive as it arises?

**Questioner:** You mean to watch the desire to achieve something?

**Speaker:** Yes. Watch it without condemning it, without justifying it, without trying to change it. Just observe.

What happens then?

**Questioner:** If I truly observe it… it seems to lose its grip.

**Speaker:** That is the key. The very seeing of the false is the ending of the false. Not through effort, not through discipline, but through clear perception.

**Questioner:** So, insight is not something to be cultivated?

**Speaker:** No. Anything cultivated is the product of time. And what is in time is always old.

Insight is not of time. It is immediate. It is like a flash—not something you prepare for, not something you accumulate.

**Questioner:** Then how does it come?

**Speaker:** It does not "come." That implies time again.

Insight is when the mind is free—free from the burden of the past, free from motive, free from becoming.

**Questioner:** Is such a mind possible? Or is this merely theoretical?

**Speaker:** If it is merely theoretical, then it has no value. But if you are actually observing your own mind as we are talking, you will see the truth of it.

Right now, as you listen, are you listening with a motive?

**Questioner:** (pauses) Perhaps… a little. I want to understand what you are saying.

**Speaker:** Then you are not listening. You are translating what is being said according to your desire to understand.

Can you listen without that movement?

Just listen.

(There is a long silence.)

**Speaker:** In that silence, there is no effort, no direction, no becoming.

There is only attention.

And in that attention, there is a quality of stillness—not cultivated, not imposed.

In that stillness, something entirely different takes place.

That is insight.

**Questioner:** So, the whole thing is to see the movement of motive and not be caught in it?

**Speaker:** Not "to see in order not to be caught." That again is a motive.

Just see.

See the whole structure of becoming—the desire to achieve, to arrive, to gain.

In that very seeing, the movement ends.

And when the movement of becoming ends, what remains is not emptiness in the ordinary sense—it is a vast, living stillness.

Out of that stillness, there is clarity.

That clarity is insight.

**Questioner:** Then insight is not something personal?

**Speaker:** Of course not. The moment you make it personal—"my insight," "my understanding"—you have already reduced it to memory, to experience, to the past.

Insight has no owner.

It is like light. It is there when the darkness is not.

**Questioner:** And the darkness is the movement of motive?

**Speaker:** Yes—the movement of the self as becoming.

See that movement clearly—not intellectually, but actually, as it operates in your daily life.

In that seeing, there is the ending of it.

And where that ending is, there is a beginning that has no cause.

(Silence)

**Speaker:** Perhaps that is enough for today.

Just observe—without motive.

And let that observation reveal its own depth.

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# The flowering of Greed

Inside you is greed. I would let it flower; not in action but let it flower, the feeling of it. Let it bloom completely. There is no need for the expression of it. I don't suppress it, I don't control it, I don't alter it; I let it. Like a seed growing, I let it, and it will die of itself if there is no interference.

When we speak of greed, we often approach it with condemnation or justification. Society tells us that greed is wrong, and so we attempt to suppress it. At other times, we rationalize it as ambition or necessity and allow it to express itself in action. Both responses—suppression and indulgence—are born of the same movement of thought, and therefore neither leads to understanding.

To let greed flower is to observe it without interference. It means allowing the feeling to unfold inwardly without translating it into action, without naming it as good or bad, and without attempting to control or modify it. Such observation requires a mind that is attentive and free from judgment.

Greed arises from a sense of insufficiency—the feeling that "what is" is not enough. Thought, rooted in memory and comparison, projects an image of what should be: more wealth, more power, more recognition, more security. This projection creates a movement of becoming, and in that movement, greed takes root. When we merely suppress this feeling, it continues to operate beneath the surface, seeking subtler forms of expression. When we indulge it, it strengthens and perpetuates conflict. But when we observe it completely, without resistance or escape, something entirely different occurs.

**Observation Without Choice**

To let greed bloom is not to act upon it but to watch it with total attention. This attention is not analytical; it does not dissect or interpret. Instead, it is a silent awareness in which the observer and the observed are not separate. In this state, there is no controller trying to shape the experience, and therefore no conflict.

Consider the metaphor of a seed. When left undisturbed, it germinates, grows, blossoms, and eventually withers. Similarly, when a feeling such as greed is allowed to unfold in the light of awareness, it reveals its entire structure—its origins in fear and comparison, its movement through desire and attachment, and its inherent instability. Through this complete revelation, the energy that sustained it naturally dissipates.

**The Ending of Greed**

The ending of greed does not come through discipline, renunciation, or the cultivation of its opposite, such as generosity. Any attempt to become non-greedy is still rooted in the same desire for achievement and psychological security. Therefore, the transformation of greed is not a matter of becoming, but of understanding.

When greed is seen in its entirety—without suppression, justification, or expression—it loses its vitality. This is because the continuity of any psychological state depends on resistance or identification. In the absence of these, the state withers away naturally. The ending is not brought about by will; it is the natural consequence of insight.

**Freedom Through Awareness**

Such an approach requires great sensitivity and honesty. It demands that one remain with the feeling, however uncomfortable, without seeking escape through distraction,

moral judgment, or action. In this attentive stillness, the mind is no longer caught in the duality of control and indulgence. Instead, there is a profound sense of freedom—a freedom that comes not from effort, but from understanding.

This freedom is the essence of Krishnamurti's teaching: that truth is revealed when the mind is completely attentive and unburdened by the past. When greed flowers and dies in the light of awareness, what remains is not emptiness in the negative sense, but a space of clarity, compassion, and intelligence.

**A Reflective Passage**

To observe greed without choice is to allow it to tell its own story.
In the silent watching, the observer dissolves, and only the movement of life remains.
Like a flower that blooms and withers under the open sky,
Greed, when untouched by suppression or indulgence,
Reveals its fragility and comes to an end.
In that ending, there is a beginning—
A mind free, quiet, and immeasurably alive.

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**Questioner:** Sir, you once said that when greed arises, one should let it flower—not express it in action, but allow the feeling to bloom completely. This seems quite different from what we are usually taught. Could you explain what you mean?

**Speaker:** Let us look at it together. When you become aware of greed within yourself, what is your immediate response?

**Questioner:** I usually feel that it is wrong, and I try to suppress it or replace it with generosity.

**Speaker:** Yes, that is the common response. Society has conditioned us to regard greed as immoral, so we attempt to control or suppress it. But have you noticed that suppression does not end greed? It merely drives it underground, where it continues to operate in subtler forms.

**Questioner:** That is true. Even when I try to be generous, there is often a hidden motive—perhaps the desire for recognition or a sense of virtue.

**Speaker:** Exactly. The opposite of greed is still related to greed. When you cultivate generosity as an ideal, you are still moving within the field of desire and becoming. The mind says, "I am greedy; I must become non-greedy." This movement of becoming is itself part of the structure of greed.

**Questioner:** Then what is the right way to deal with greed?

**Speaker:** The question is not what is right or wrong, but whether you can understand greed. Understanding comes only when there is observation without condemnation or justification. Can you look at greed as it arises, without naming it, without judging it, and without trying to change it?

**Questioner:** That seems difficult. The tendency to judge is almost instantaneous.

**Speaker:** Indeed, because the mind is conditioned to evaluate everything in terms of pleasure and pain, good and bad. But if you are attentive, you can observe this very movement of judgment. In that observation, there is already a shift from reaction to awareness.

**Questioner:** When you say “let greed flower,” do you mean allowing it to express itself outwardly?

**Speaker:** Not at all. To let greed flower does not mean acting upon it. Action born of greed only strengthens its continuity and often leads to harm. Rather, it means allowing the feeling of greed to unfold inwardly in the light of awareness. Just as a flower blooms when it is not interfered with, so too a psychological state reveals its full nature when observed without resistance.

**Questioner:** What happens when it is allowed to unfold in this way?

**Speaker:** When you observe greed completely, you begin to see its entire structure—its roots in fear, insecurity, and the desire for psychological permanence. You see how comparison fuels it: the constant measurement of oneself against others, the urge to possess more, to become more. This perception is not intellectual; it is immediate and holistic.

**Questioner:** And does this perception end greed?

**Speaker:** The ending is not brought about by will or effort. When something is seen totally, without distortion, that very

perception brings about its transformation. Greed continues only as long as it is sustained by resistance, justification, or identification. When these are absent, it loses its vitality and withers away naturally.

**Questioner:** So, the key is observation without interference?

**Speaker:** Yes, but be careful not to turn this into a method. The moment you say, "I will observe in order to end greed," observation becomes a means to an end, and therefore another form of greed. True observation has no motive; it is simply the act of seeing.

**Questioner:** This implies that the observer is not separate from the greed being observed.

**Speaker:** Precisely. The observer is the observed. The "me" who says, "I am greedy" is itself a product of thought, memory, and conditioning. When this is clearly seen, the division between the observer and the observed dissolves. In that state of non-division, there is only pure awareness.

**Questioner:** Is this awareness what brings about insight?

**Speaker:** Insight is not something that you cultivate or achieve. It comes into being when the mind is completely attentive and free from the noise of conflict. In such stillness, there is a direct perception of truth. This perception is instantaneous and timeless.

**Questioner:** What remains when greed ends in this manner?

**Speaker:** When greed ends through understanding, what remains is not its cultivated opposite but a sense of inner richness and sufficiency. There is a natural generosity that is not born of effort or idealism. It flows from a mind that is no longer seeking psychological security through possession or accumulation.

**Questioner:** Can this understanding be applied to other emotions as well?

**Speaker:** Certainly. The same principle applies to fear, anger, jealousy, and sorrow. Any psychological state, when observed without choice, reveals its nature and comes to an end. The essence of transformation lies not in control but in awareness.

**Questioner:** This approach seems to require great sensitivity and honesty.

**Speaker:** Indeed. It demands that one face oneself without escape, without illusion. Such honesty is the beginning of wisdom. When the mind is willing to see “what is” without distortion, it discovers a freedom that is not dependent on circumstances.

**Questioner:** Is this freedom the ultimate goal of life?

**Speaker:** When you speak of a “goal,” you again introduce the idea of becoming. Freedom is not an end to be achieved; it is present when the mind is no longer bound by the past. In the understanding of greed and other psychological movements, this freedom naturally unfolds.

**Questioner:** So, to summarize, letting greed flower means observing it completely without suppression, indulgence, or motive, allowing it to reveal its nature and end naturally.

**Speaker:** Yes. When there is such total observation, greed flowers and withers away in the light of awareness. In that ending, there is a new beginning—a mind that is quiet, clear, and capable of love.

(A long silence ensues.)

**Speaker:** In that silence, there is no observer, no greed, no becoming. There is only the vastness of awareness. And perhaps, in that vastness, lies the essence of a truly religious life.

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In the quiet chambers of the heart,
A seed lies hidden—
Unseen, unnamed, yet restless.
It whispers of more—
More to possess, more to become,
More to fill the immeasurable void.

We are taught to fear it,
To cover it with virtue,
To suffocate it with ideals of generosity.
But beneath these veils,
It waits, patient and persistent,
Seeking another path to bloom.

What if, instead of fleeing,

One simply watched?

Not with condemnation,
Not with the eager hand of control,
But with a stillness
That neither invites nor resists.

Then the seed begins to stir—
Unhindered, unjudged.
It sends forth delicate tendrils
Of desire and comparison,
Drawing nourishment from memory,
From the shadows of fear and becoming.

In the light of pure attention,
It flowers.

Each petal reveals its story:
The ache of insufficiency,
The longing for permanence,
The silent cry to be something more
Than what is.

There is no need to pluck the flower,
No need to adorn it,
No need to cast it away.
To see it wholly
Is to understand its fragile beauty
And its inherent impermanence.

For what is fully seen
Has no place to hide.

Without resistance,
Without the sustenance of conflict,
The flower begins to fade.
Its colors soften,
Its fragrance dissolves into the vastness,
Leaving no trace of struggle behind.

And in that gentle withering,
A space is born—
Unoccupied, unburdened,
Alive with a quiet richness.

From this emptiness
Flows a generosity uncontrived,
A love untouched by desire,
A freedom that seeks nothing.

The mind, no longer a field of becoming,
Rests in the simplicity of being.
Like the open sky after a passing storm,
It holds everything and clings to nothing.

So let the seed of greed flower
In the garden of awareness.
For in its natural ending
Lies the beginning of wisdom—
A silence vast and immeasurable,
Where the heart is whole,
And life unfolds in timeless grace.

*****

# Living Without Hanging On

To ask whether one can live without hanging on to something is to question the very structure of our existence. For most of us, living is clinging—to people, to beliefs, to experiences, to knowledge, to images we have built about ourselves and others.

We cling because we are inwardly uncertain.
We cling because we are afraid.
We cling because we feel empty.

So, the question is not merely whether one can live without attachment, but why the mind seeks attachment at all.

**The Movement of Holding On**

Observe yourself, not as an idea, but as a fact.

You hold on to:

- relationships for security
- beliefs for certainty
- past experiences for continuity
- ambitions for a sense of becoming

And behind all this is a subtle fear:
"If I let go, what will remain?"

This fear creates dependence. And where there is dependence, there is inevitably:

- anxiety
- jealousy

- sorrow
- conflict

Because what you depend on can be taken away.

**Is Attachment Love?**

We often call attachment love.

But is it?

If you are attached to someone:

- you fear losing them
- you feel hurt when they change
- you expect, demand, depend

Is that love—or is it possession?

Where there is attachment, there is the shadow of fear.
And where there is fear, love cannot be.

**The Illusion of Psychological Security**

The mind seeks something permanent to hold on to.

A belief, an identity, a relationship, an experience.

But is there anything psychologically permanent?

Everything changes:

- people
- thoughts
- feelings

- circumstances

So, what you hold on to is always unstable.
Therefore, attachment breeds insecurity—not security.

**Can the Mind Let Go?**

The question "How do I let go?" is the wrong question.

Because the "how" implies method, practice, gradual effort—and therefore time. But attachment is happening now, not in the future.

Instead, see the fact:

See the whole structure of attachment—
its roots in fear, its expression as dependence, its outcome as sorrow.

When you see this clearly, completely—not intellectually, but as an undeniable truth—
there is nothing to let go of.

It falls away.

**Living Without Psychological Support**

Then what does it mean to live without hanging on?

It does not mean:

- becoming indifferent
- withdrawing from relationships
- denying affection

On the contrary.

It means:

- relating without dependence
- caring without possession
- living without psychological crutches

Such a mind is not isolated—it is free.

**The Beauty of Non-Attachment**

When the mind is not holding on:

- There is no fear of loss
- There is no burden of continuity
- There is no conflict between "what is" and "what should be"

There is a lightness, a freshness.

Each moment is new—because it is not shaped by yesterday.

**A Deeper Insight**

Why does the mind cling?

Because it wants continuity.

It wants to be something, to become something, to remain something.

But life is movement, not continuity.

To live fully is to move with life—not to hold on against it.

**Ending**

So, can one live without hanging on to anything?

Not by effort.
Not by discipline.
Not by renunciation.

But by understanding the whole movement of attachment.

In that understanding, there is a natural ending.

And in that ending, there is a different way of living—
a life that is not rooted in fear,
not burdened by dependence,
but open, fluid, and free.

Where nothing is held—
and therefore, nothing is lost.

***

**Questioner:**
Sir, is it possible to live without hanging on to anything—without attachment to people, ideas, or experiences?

**Teacher:**
Before we ask if it is possible, let us understand what it means to hang on. Why does the mind cling at all?

**Questioner:**

Perhaps for security. We feel safe when we hold on to something.

**Teacher:**
Safe from what?

**Questioner:**
From loneliness… from uncertainty… from fear.

**Teacher:**
So, attachment is a response to fear. Not love, not strength—but fear.

**Questioner:**
But isn't some form of attachment necessary? Without it, wouldn't life feel empty?

**Teacher:**
Is it attachment that gives fullness—or is it that we are inwardly empty, and therefore we attach?

**Questioner:**
Are you saying the emptiness comes first?

**Teacher:**
Look at it directly. When you are alone, without distraction, what do you feel?

**Questioner:**
There is a kind of uneasiness… a sense of lack.

**Teacher:**

And to escape that, the mind reaches out—to people, beliefs, possessions, experiences.

So, attachment is not love—it is escape.

**Questioner:**
Then is all relationship based on escape?

**Teacher:**
Relationship as we know it is often based on mutual need.
"I need you, and you need me."
From that need arises attachment.

And where there is need, there is fear.

**Questioner:**
Fear of losing the person?

**Teacher:**
Yes. Fear of loss, fear of change, fear of being alone again.
So, attachment breeds fear—and where there is fear, there is no freedom.

**Questioner:**
Then what is love, if it is not attachment?

**Teacher:**
Can love exist where there is possession?
When you say, "You are mine," is that love—or ownership?

**Questioner:**
It seems more like ownership.

**Teacher:**
And ownership brings control, expectation, and inevitably conflict.

So, we must ask:
Can there be relationship without possession?

**Questioner:**
Is that even possible?

**Teacher:**
It is possible only when the mind is not seeking security in the other.

**Questioner:**
But without security, how can one live?

**Teacher:**
We are talking about psychological security—not physical.
You need food, shelter, clothing—that is natural.

But inwardly, the mind demands certainty:
certainty in relationship, in belief, in identity.

Is such certainty ever real?

**Questioner:**
No… everything changes.

**Teacher:**
Then the mind is clinging to something that is inherently unstable.

So, attachment is not security—it is illusion.

**Questioner:**
If one sees this, how does one stop attaching?

**Teacher:**
You are again asking how.
The "how" implies a method, a gradual process.

But attachment is happening now.
Can you observe it now?

**Questioner:**
You mean, observe my attachments as they arise?

**Teacher:**
Yes. Observe without condemning, without justifying.

When you feel jealousy, dependence, fear—watch it.
Do not say, "This is wrong, I must change."

Just observe.

**Questioner:**
What happens in such observation?

**Teacher:**
You begin to see the whole structure of attachment:

- the fear behind it
- the desire for continuity
- the loneliness it tries to cover

And when you see it completely, there is no need to do anything.

**Questioner:**
Does it end by itself?

**Teacher:**
What ends is not attachment alone, but the illusion that created it.

**Questioner:**
Then what remains when there is no attachment?

**Teacher:**
Why do you ask what remains?

**Questioner:**
Because it feels like there will be nothing.

**Teacher:**
Is that not the fear again—the fear of emptiness?

**Questioner:**
Yes… perhaps it is.

**Teacher:**
So, the mind prefers attachment, with all its pain, rather than facing emptiness.

But have you ever stayed with that emptiness—without escaping?

**Questioner:**

No, I usually avoid it.

**Teacher:**
If you do not escape, if you remain with it, observe it—
you may find that what you call emptiness is not something to be feared.

It is simply the absence of the known.

**Questioner:**
And what happens then?

**Teacher:**
When the mind does not run away, does not fill itself, does not cling—
there is a different quality.

A stillness.
A space.

**Questioner:**
Is that freedom?

**Teacher:**
Freedom is not something achieved.
It is there when attachment ends.

**Questioner:**
So, living without hanging on is not detachment in the usual sense?

**Teacher:**
Not at all. Detachment often means withdrawal, indifference, suppression.

But here, there is no suppression.
There is understanding.

**Questioner:**
And in that understanding, one can relate?

**Teacher:**
Only then can you truly relate.

Because then:

- you are not using the other
- you are not depending
- you are not fearing loss

There is affection without bondage.

**Questioner:**
This seems like a completely different way of living.

**Teacher:**
It is.

To live without holding on is to live without fear.
And to live without fear is to live with clarity.

**Questioner:**
And such a life… is it lonely?

**Teacher:**
On the contrary.

Loneliness exists where there is the self-seeking fulfillment.

When that movement ends,
there is no loneliness.

**Questioner:**
Then what is there?

**Teacher:**

A mind that is free.

A heart that is not burdened.

A life that flows—like a river—without clinging to its banks.

**Questioner:**
So, the real question is not how to let go, but to understand why we hold on?

**Teacher:**
Exactly.

Understand the holding—
and the letting go is not needed.

**Questioner:**
And that understanding is meditation?

**Teacher:**
That understanding is meditation.

Silence follows… not enforced, not sought—
but naturally present
when the mind no longer clings.

*****

# Beyond image

Is the thought-created image of God powerful in shaping life, or is there a power beyond thought that truly governs existence?"

Human beings, throughout history, have sought security, meaning, and comfort in the face of fear, uncertainty, and suffering. From this psychological need arises the image of God—an image shaped by culture, tradition, memory, and personal desire.

Thought, being a response of memory and experience, is inherently limited. Whatever it creates—including the concept of God—must therefore also be limited. The God fashioned by thought often reflects:

- Fear, seeking protection from the unknown.
- Desire, longing for reward, salvation, or permanence.
- Authority, providing moral and social order.
- Tradition, inherited from cultural and religious conditioning.

Such an image can profoundly shape human life. It influences behavior, ethics, relationships, and social structures. It can inspire compassion and devotion, yet it can also lead to division, conflict, and dogmatism when different beliefs assert their supremacy.

However, in the spirit of Krishnamurti, it is essential to see that this thought-created God is still a projection of the human mind—a symbol rather than the sacred itself.

**The Nature and Limitation of Thought**

Krishnamurti emphasized that thought is the product of the past. It arises from accumulated knowledge, experiences, and conditioning. While thought is indispensable in practical and technological matters, it becomes inadequate when it attempts to comprehend the immeasurable.

Key insights about thought include:

- Thought is time-bound: It is rooted in the past and projects into the future.
- Thought seeks security: It creates beliefs and images to provide psychological comfort.
- Thought is divisive: Identification with beliefs can lead to separation and conflict.
- Thought is limited: Therefore, anything it creates cannot be infinite or sacred.

Seeing these limitations is not an intellectual exercise but a matter of direct awareness.

**Is There a Power Beyond Thought?**

Krishnamurti did not advocate belief in a traditional sense of God. Instead, he pointed to the possibility of encountering a timeless and immeasurable reality—often referred to as the sacred, truth, or intelligence. This reality is not the product of thought and cannot be approached through belief, ritual, or organized religion.

Characteristics of This Timeless Reality

- Beyond conceptualization: It cannot be captured by words or symbols.
- Revealed in silence: It emerges when the mind is free from the incessant movement of thought.

- Non-dual: There is no separation between the observer and the observed.
- Transformative: Its perception brings about a radical change in consciousness.
- Unconditioned: It is not influenced by culture, tradition, or personal desire.

This "power beyond thought" is not an external authority governing life but a living intelligence that expresses itself when the mind is completely attentive and free.

**The Role of Choiceless Awareness**

Central to Krishnamurti's teachings is the concept of choiceless awareness—the simple, non-judgmental observation of what is. Through such awareness:

- The mind begins to understand its own conditioning.
- The illusion of a thought-created God is naturally seen.
- Psychological fear and the search for security diminish.
- A profound stillness emerges, in which the sacred may be encountered.

This stillness is not cultivated through discipline or effort; it arises spontaneously when the mind fully comprehends the movement of thought.

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**Reflective Passage**

Thought, born of time and memory, fashions an image and calls it God.
It kneels before its own creation, seeking comfort and security.

But the immeasurable cannot be shaped by the mind, nor contained within belief.
When the movement of thought is understood and naturally comes to rest,
there is a silence not cultivated by will.
In that silence, there may come into being a sacredness—
not imagined, not sought, but simply present.
This is the living mystery that truly governs existence.

**Conclusion**

The essential inquiry is not about choosing between a belief in God and disbelief. Rather, it is about understanding the nature and limitation of thought. When this understanding arises, the mind is no longer confined to its own projections. In that freedom, there is the possibility of encountering a timeless intelligence—a power beyond thought that is not separate from life itself.

Thus, while the thought-created image of God undeniably shapes human life, it is the awakening to a reality beyond thought that brings profound transformation and true freedom.

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**Seeker:** Sir, may I ask you something that has troubled me for a long time?

**Teacher:** Of course. A question that is deeply felt is already the beginning of understanding. What is it that concerns you?

**Seeker:** Since childhood, I have been taught to believe in God. I pray, I follow rituals, and I find comfort in these practices. Yet, I often wonder: is this God real, or merely a creation of my own thought? Is the thought-created image of God powerful in shaping life, or is there a power beyond thought that truly governs existence?

**Teacher:** That is a profound question. Before we seek an answer, let us inquire together. When you say "God," what do you actually mean?

**Seeker:** I suppose I mean a supreme being—one who protects, guides, and governs the universe. Someone who listens to prayers and dispenses justice.

**Teacher:** And how did this image come into being within you?

**Seeker:** From my parents, religious teachings, scriptures, and the traditions of society.

**Teacher:** So, is it not fair to say that this image is the result of thought, shaped by memory, culture, and conditioning?

**Seeker:** Yes, when you put it that way, it seems so. But even if it is created by thought, it still influences my life. It gives me hope and moral direction.

**Teacher:** Indeed, the image of God created by thought can have immense psychological power. It can comfort, guide behavior, and provide a sense of security. But we must ask: does its influence make it ultimately true, or merely effective?

**Seeker:** Are you suggesting that what is psychologically comforting may not necessarily be real?

**Teacher:** Precisely. Thought is capable of creating many images—of God, of the nation, of oneself. These images can inspire or divide, comfort or terrify. Yet, they remain projections of the mind. The crucial question is whether the immeasurable, if it exists, can ever be captured by thought.

**Seeker:** Thought is limited, is it not? It is based on past experiences and knowledge.

**Teacher:** Yes. Thought is always of the past; it is the response of memory. Being limited, whatever it creates must also be limited. Can the limitless be conceived by that which is limited?

**Seeker:** Logically, it seems impossible. But then, how does one approach what is beyond thought?

**Teacher:** First, by understanding the movement of thought itself. Not by suppressing or controlling it, but by observing it. When you see clearly that thought has created the image of God out of fear, desire, or the search for security, there is a natural freedom from illusion.

**Seeker:** If the image of God is an illusion, does that mean there is no God at all?

**Teacher:** Be careful. To assert either that God exists or does not exist is still within the field of thought. Both belief and disbelief are conclusions of the mind. The real inquiry is

whether there is a sacred reality that is not the product of thought.

**Seeker:** Then how can such a reality be discovered?

**Teacher:** Not through belief, ritual, or discipline imposed by will. These are all activities of thought. The discovery of the sacred comes when the mind is completely silent, not made silent through effort, but naturally quiet through the understanding of its own limitations.

**Seeker:** What do you mean by a silent mind?

**Teacher:** A mind that is free from the constant chatter of memory, fear, and desire; a mind that observes without the observer. In such silence, there is no seeker and nothing to be sought. It is in this state that the immeasurable may reveal itself.

**Seeker:** So, the power that truly governs existence is not an external deity but something far more subtle?

**Teacher:** Yes. It is not a "power" in the conventional sense, nor is it separate from life. It is an intelligence that operates when the mind is free from the distortions of self-centered thought. This intelligence expresses itself as order, compassion, and harmony.

**Seeker:** Yet, many people derive strength and moral guidance from their belief in God. Is such belief harmful?

**Teacher:** Belief in itself is not the issue. The danger lies in attachment to belief, which can lead to division and conflict. When belief becomes a substitute for understanding, it

prevents direct perception of truth. However, if one is aware that belief is merely a psychological support, it loses its binding power.

**Seeker:** I see. So, the thought-created image of God shapes life, but it is not the ultimate truth.

**Teacher:** Exactly. It is like a map—it may guide, but it is not the territory. To mistake the map for the territory is to live in illusion.

**Seeker:** This understanding brings a sense of freedom, but also a certain uncertainty. Without the comfort of belief, one feels exposed.

**Teacher:** That feeling of uncertainty is essential. It is only when the mind is free from the false security of belief that it becomes open to the unknown. In embracing this uncertainty, there is humility, and in humility, there is the possibility of discovering the sacred.

**Seeker:** Is this discovery a personal experience?

**Teacher:** The moment you call it "personal," it becomes limited by the self. The sacred is not personal or impersonal; it simply is. It cannot be owned, experienced, or described. It can only be encountered in a state of complete attention.

**Seeker:** Then, would it be correct to say that the real transformation of life occurs not through belief in God, but through understanding oneself?

**Teacher:** Yes. Self-understanding is the beginning of wisdom. When the self, with its fears and desires, is understood, the mind becomes quiet. In that quietness, there is a sense of the sacred that is not born of thought.

**Seeker:** This changes the entire perspective of spirituality. It shifts the emphasis from worship to awareness.

**Teacher:** Indeed. True spirituality is not found in temples, rituals, or scriptures, but in the direct perception of life from moment to moment. When there is such perception, life itself becomes sacred.

**Seeker:** So, to return to my original question: the thought-created image of God has the power to shape human life, but the power that truly governs existence lies beyond thought, revealed only in the silence of understanding.

**Teacher:** That is well put. But remember, this is not a conclusion to be held. It must be discovered anew each moment through attentive awareness.

**Seeker:** Thank you, sir. I feel that the question itself has opened a door rather than provided a final answer.

**Teacher:** And that is the beauty of inquiry. Truth is not a destination but a living movement. When the mind is free to observe without seeking, life unfolds in its sacredness.

**Closing Reflection**

The garden remains silent as the conversation ends. The seeker sits quietly, not in search of answers, but in a state of attentive awareness. The rising sun casts a gentle light, symbolizing the awakening of understanding. In that stillness, there is no image, no belief—only the simple presence of life, immeasurable and sacred.

**Key Insights**

1. Thought Creates the Image of God:

Cultural conditioning, fear, and desire shape the concept of God, giving it psychological power but not ultimate reality.

2. Limitation of Thought:
   Since thought is rooted in the past, it cannot comprehend the limitless or the sacred.

3. Belief vs. Direct Perception:
   Both belief and disbelief are products of thought; true understanding arises from direct observation.

4. Silence of the Mind:
   The sacred may be encountered when the mind becomes naturally silent through self-understanding.

5. Living Intelligence:
   The power beyond thought is not an external authority but a timeless intelligence expressing itself through awareness and compassion.

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**Beyond the Image**

**I**

Man, frightened by the vastness of the sky,
Carved an image from the clay of thought,
Gave it a name, adorned it with belief,
And bowed before his own creation.
In temples of memory and hope,
He whispered prayers to the echo of himself,
Seeking comfort in the shadows of the known.

**II**

Thought, born of yesterday,

Wove a tapestry of gods and heavens,
Promising protection from the storm of life.
Yet, what thought fashions is bound by time,
Limited by fear, shaped by desire—
A mirror reflecting the seeker,
Not the immeasurable.

**III**

Is this image powerful?
Yes—powerful to console, to guide, to divide;
Powerful to unite hearts in devotion
And to separate them in belief.
It governs the minds of men,
But does it touch the sacred
That lies beyond the reach of words?

**IV**

There is a silence untouched by prayer,
A stillness no ritual can invoke.
When the mind sees its own movement—
Its fears, its longings, its endless search—
And in that seeing becomes naturally quiet,
A door opens to the unknown,
Where no image dares to enter.

**V**

The sacred is not born of thought,
Nor captured in scripture or symbol.
It comes uninvited, like dawn upon the hills,
When the self, with all its shadows,

Falls gently into nothingness.
In that emptiness, there is fullness;
In that silence, an immeasurable presence.

**VI**

No temple can contain it,
No belief can define it,
No priest can bestow it.
It is in the rustling leaf,
In the tear of compassion,
In the flame of awareness
That burns without motive.

**VII**

So, is the God of thought the ruler of life?
It rules only where fear seeks refuge.
But beyond the walls of belief
Flows a timeless intelligence—
Not separate from life,
Not distant or divine,
But present in the wholeness of attention.

**VIII**

When the seeker ceases to seek,
When the mind no longer pursues certainty,
There remains a simple, sacred being.
No name can hold it,
No path can lead to it;
It is discovered in the ending of the known.

**IX**

Therefore, let the images fade
Like mist before the morning sun.
Let thought find its rightful place
In the world of things and time.
And in the silent space it leaves behind,
The eternal unfolds—
Not as belief, but as living truth.

**Closing Reflection**

While the thought-created image of God may shape human life and provide psychological comfort, the true sacredness lies beyond the realm of thought. It reveals itself only in the stillness of a mind free from fear, belief, and the pursuit of certainty.

*****

# On Fear

Fear is one of the most ancient movements of the mind.
It walks with man in the shadow of his thoughts,
in the echo of yesterday,
and in the imagination of tomorrow.

We think fear is caused by something—
darkness, loss, death, loneliness, failure.
But is fear in the thing itself,
or in the movement of thought about the thing?

A child may not fear darkness
until thought names it, remembers it, imagines it.
So, is fear born of the fact,
or of the idea about the fact?

Observe this carefully.

There is physical danger—
a snake on the path,
a speeding vehicle,
a falling object.
There, fear is immediate, intelligent, protective.

But psychological fear is of a different nature.
It is woven by thought—
the thought that says,
“I may lose,”
“I may not become,”
“I may be alone,”
“I may die.”

So, fear is time.

Not chronological time,
but the time of becoming—
the distance between “what is” and “what should be.”

Can the mind look at fear without naming it?

The moment you say “fear,”
you have already brought the past into the present.
You are no longer observing;
you are recognizing.

Recognition is memory.
Memory is old.
So, you are never meeting fear anew.

To understand fear,
one must come upon it freshly,
as though for the first time.

Not to escape it,
not to suppress it,
not to analyze it endlessly—
for analysis implies the analyzer,
and the analyzer is not separate from the analyzed.

The observer is the fear.

If you see this deeply,
not as an idea, but as a fact,
then something extraordinary happens.

The division ends.

And where there is no division,
there is no conflict.

Then the mind does not ask,
“How do I get rid of fear?”
Such a question is born of fear itself.

Instead, there is simple observation—
without choice,
without motive,
without direction.

In that observation,
fear unfolds,
reveals its structure,
and in the very seeing of it,
it begins to dissolve.

Fear cannot be ended by courage,
for courage is its opposite,
and opposites sustain each other.

Fear ends only when the mind understands itself—
its movements, its illusions, its time-bound nature.

And then,
what remains?

Not bravery.
Not resistance.

Not the pursuit of security.

But a strange, quiet clarity—
a mind untouched by the shadows of becoming.

***

**Poetic Reflection**

Fear is the whisper of tomorrow
born from the ashes of yesterday.

It is the shadow cast
by the movement of thought.

Look at it—
not as something to conquer,
but as something to understand.

And in that silent seeing,
fear withers,
like mist before the morning sun.

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**Questioner:** Sir, I am constantly living with fear. It may not always be obvious, but underneath everything I do, there seems to be a subtle anxiety—about my future, my health, my relationships. Why is the mind so burdened with fear?

**Teacher:** Before we ask why, can we first look at what is? When you say you are afraid, what do you actually mean? Is it a sensation, a thought, an image—or something else?

**Questioner:** It feels like a tightening, an uneasiness. But if I observe closely, it seems connected to thoughts—about what might happen.

**Teacher:** So, fear is not separate from thought, is it? Without thought projecting into the future or recalling the past, would fear exist in the same way?

**Questioner:** I'm not sure. There might still be a reaction to immediate danger.

**Teacher:** That is entirely different. If you see a precipice, or a dangerous animal, there is an instant response—that is intelligence, not psychological fear. But we are talking about the fear created by thought, are we not?

**Questioner:** Yes, that is the fear that troubles me.

**Teacher:** Then let us go into it carefully. Thought is always old; it is the response of memory, of experience. When thought projects into the future and says, "What will happen to me?" it creates an image. That image breeds fear.

So, fear is the movement of thought in time—the past meeting the future.

**Questioner:** Are you saying fear is time?

**Teacher:** Psychological time. The interval between "what is" and "what should be." In that interval, thought operates, compares, imagines—and breeds fear.

**Questioner:** But fear feels so real, so immediate. It doesn't feel like just thought.

**Teacher:** Of course, it feels real. The body responds, the heart beats faster, there is tension. But we are asking: what is the root of that reaction? If you remove the thought—the image, the word, the memory—what remains?

**Questioner:** Perhaps just sensation?

**Teacher:** Exactly. And the moment thought names that sensation as "fear," it strengthens it, gives it continuity.

**Questioner:** Then should I try not to name it?

**Teacher:** If you try, you are again caught in effort, in control. That very effort is part of fear. Instead, can you simply observe without naming?

To observe without the word, without the past interfering—have you ever done that?

**Questioner:** I don't think so. The word comes almost instantly.

**Teacher:** That is the conditioning of the mind. But if you are aware of that movement—not resisting it, not following it—just aware, then perhaps there is a different quality of observation.

**Questioner:** You said earlier that the observer is not separate from fear. I don't quite understand that.

**Teacher:** When you say, “I am afraid,” you assume there is an “I” separate from fear, who can control it, suppress it, escape from it.

But what is this “I”? Is it not also a bundle of memories, experiences, thoughts?

So, the “I” is created by the same movement that creates fear.

Therefore, the observer is the fear.

**Questioner:** If that is true, then who is there to deal with fear?

**Teacher:** That is the wrong question. The moment you ask “who will deal with it,” you are seeking a controller, a method, a way out.

But truth is not found in escape.

When you see that the observer is the fear, the division ends. And where there is no division, there is no conflict.

**Questioner:** Are you saying that fear can end just by observing it?

**Teacher:** Not “just” observing in a casual way. We are speaking of a deep, choiceless awareness—where there is no motive, no direction, no attempt to change what is.

In that state, the mind is completely attentive.

And in that attention, fear reveals its whole structure.

**Questioner:** But I still feel the urge to get rid of fear. It is very uncomfortable.

**Teacher:** That urge is part of fear. The desire to escape from what is creates further conflict.

Can you stay with the discomfort without moving away?

Not as an act of discipline, but out of curiosity—out of a genuine interest to understand.

**Questioner:** That seems very difficult.

**Teacher:** It is difficult only because we are accustomed to escaping. We have never learned to stay with anything completely.

We run—from pain, from loneliness, from fear—through distraction, belief, activity.

So, the mind becomes shallow.

**Questioner:** If one really observes fear completely, what happens then?

**Teacher:** Then there is no observer separate from it. There is only the movement of fear being seen.

And in that seeing, without distortion, without resistance, something ends.

Not because you have forced it to end, but because you have understood it totally.

**Questioner:** Is that the end of fear forever?

**Teacher:** Do not turn it into a conclusion. The mind always wants certainty, permanence.

Stay with what is real: when there is complete understanding, fear is not.

But the moment thought begins again—projecting, imagining—fear may arise.

So, the question is not how to end fear permanently, but whether the mind can live in awareness, moment to moment.

**Questioner:** Is such a life possible—without fear?

**Teacher:** It is possible only when the mind understands itself—not through books, not through another, but through direct observation.

Such a mind is not seeking security in ideas, in beliefs, in images.

It is free.

**Questioner:** What does a mind free of fear look like?

**Teacher:** It is not something you can imagine. The moment you imagine it, it becomes another projection of thought.

But perhaps you can sense it.

A mind without fear is quiet—not cultivated quietness, not forced silence—but a natural stillness.

In that stillness, there is no becoming, no struggle.

Only a vast, unburdened awareness.

**Questioner:** And from that, how does one live?

**Teacher:** Then life is not guided by fear, nor by the pursuit of pleasure.

Action comes from clarity, not from confusion.

And such action has its own intelligence.

**Teacher (after a pause):**
Can you, now—not tomorrow, not later—look at your fear without naming it, without escaping, without judging?

Just look.

In that simple looking,
perhaps the whole movement of fear will reveal itself.

And in that revelation,
there may be an ending.

Closing Reflection

Fear exists as long as thought seeks security in time.

Where thought sees its own limitation and falls silent,
there is no fear—
only the vastness of what is.

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# Is Fear Born of the Word?

Let us look at this quietly.

There is a sudden sensation — a tightening in the chest, a quickening of the pulse, a movement in the nerves. Something unfamiliar, something uncertain, arises. In that instant it is merely a fact — a surge of energy.

But almost immediately, thought intervenes.

Thought, which is memory, which is the past, says, “This is fear.”
The word comes. And with the word comes the whole network of associations — past experiences, images, escapes, resistances. The word awakens yesterday.

So, we must ask: before the word, what is there?

There is sensation. There is movement. There is a vibration in the body and brain. But is there fear as we know it? Or does fear, as a psychological entity, begin only when thought names it?

The word is not a mere label. The word is the past registering the present. The word is recognition. And recognition is always old. So, when something entirely new arises — some unaccustomed movement in the psyche — the brain, conditioned to seek security, quickly translates it into something known.

It says, “I know this. It is fear.”

Why does it do this?

Because the brain cannot tolerate the new. The new has no category, no continuity. It is unpredictable. And the brain seeks continuity. So, it reduces the new to the old through naming.

Naming is a defense.

Now, can there be a gap between the arising of sensation and the naming of it?

That gap is of extraordinary importance.

If the brain can suspend its habitual momentum — not suppress, not control, not discipline — but simply watch, then there is a pause. In that pause, the sensation unfolds without being captured by the word.

In that pause, there is no “fear.” There is only pure movement.

But the brain is trained to move instantly. It is trained in recognition, in categorizing, in concluding. To “hold the momentum” is not an act of will. If you try to create a gap through effort, that very effort is thought continuing.

So, what is required?

Deep inquiry.

To see, not intellectually but actually, that the word is not the thing. The description is not the described. The symbol is not the reality. When this is seen totally — not as an idea but as fact — the naming loses its authority.

Then when sensation arises, the question itself comes:
"Does fear exist without the word?"

In asking this question deeply — not as a trick, but as genuine investigation — the mind stops. The momentum slows naturally. Because it sees the machinery at work.

In that stopping there is attention.

And in attention, there is no division between the observer and the observed sensation. There is no one who says, "I am afraid." There is only the movement itself.

And when there is only the movement, without resistance, without naming, without escape, something remarkable happens.

The sensation flowers — and ends.

It does not accumulate. It does not become psychological fear. It does not leave a residue.

Fear, as we ordinarily know it, is sustained by naming, remembering, and projecting. Without the word, without the past giving it continuity, what we call fear may be nothing more than a passing wave of energy.

So, the real question is not how to conquer fear, but whether the mind can observe without naming.

If it can, there is freedom in that very observation.

And that freedom is not the result of time — it is there in the instant of pure seeing.

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**Questioner:**
Sir, may I ask something that has troubled me for a long time? Without the word, would the thing called fear exist?

**Speaker:**
Let us go into it slowly. When you use the word fear, what does it mean to you?

**Questioner:**
Anxiety, insecurity, dread of something happening — or not happening.

**Speaker:**
Yes. And when does it begin? Does it begin with the sensation in the body, or with the word that names the sensation?

**Questioner:**
I am not sure. There is first a feeling — tightness, unease — and almost immediately I say, "I am afraid."

**Speaker:**

That “almost immediately” is very important. There is a sensation, and then there is recognition. Recognition is the past. Recognition is memory operating. So the brain translates the present sensation into something already known. It says, “This is fear.”

Now we must ask: before recognition, what is there?

**Questioner:**
Only sensation?

**Speaker:**
Look carefully. There is a movement in the nerves, a quickening of thought perhaps, a contraction. At that instant, is there fear as a psychological entity? Or only energy in motion?

**Questioner:**
It feels like fear.

**Speaker:**
It feels like fear because it has been named so countless times before. The naming is almost instantaneous. The brain is extraordinarily quick. It does not like the unknown. The unknown is dangerous to it. So the moment something unfamiliar arises, it gives it a label. The label gives it continuity. The label makes it manageable.

The word is the registration process.

**Questioner:**
What do you mean by that?

**Speaker:**
The brain is constantly recording. It registers experiences, sensations, reactions. When a similar sensation appears, the recording is activated. The brain says, "I have felt this before. It is fear." That very recognition strengthens the pattern.

So, the word is not innocent. The word carries memory. The word carries the whole past.

**Questioner:**
Then are you saying fear is created by the word?

**Speaker:**
Let us not jump to conclusions. We are inquiring. If you remove the word — not verbally, but actually — what remains? Can you observe a sensation without naming it?

**Questioner:**
It seems very difficult. The naming happens so fast.

**Speaker:**
Of course. The brain has been conditioned for thousands of years to respond instantly. Naming gives a sense of control. But control is still within the field of the known.

Suppose something totally new arises — a movement in the psyche that the brain has not categorized. The brain refuses the new because it threatens its continuity. So, it immediately reduces the new to the old. It says, "It is fear."

**Questioner:**
Then the new never remains new?

**Speaker:**
Rarely. Because thought interferes. Thought is old. Thought is always yesterday. So, when thought touches the present, it transforms it into the past.

Now, is it possible to have a gap between the arising of sensation and the interference of thought?

**Questioner:**
A gap?

**Speaker:**
A pause. A stillness in which the sensation is observed without the word.

**Questioner:**
How can one create such a gap?

**Speaker:**
If you create it, it is artificial. If you practice it, it becomes another habit. Then the "gap" is merely a cultivated response, not freedom.

The question is not how to create the gap, but whether you can see the movement of naming as it happens.

When you see a danger physically — a snake on the path — there is instant perception and action. There is no psychological conflict. But here we are speaking of psychological fear — fear of loss, of loneliness, of tomorrow.

When that sensation arises, can you watch it as you would watch a cloud passing across the sky?

**Questioner:**
If I watch it, am I not the watcher separate from the fear?

**Speaker:**
Ah, that is the crux of it. Who is the watcher? The watcher is also the past. The watcher is also memory. The watcher says, "I am afraid." So, there is division: the observer and the observed.

But if you look very closely, you will see the observer is constructed from the same movement as the observed. The thinker is the thought.

So, when fear arises, the "I" who says "I am afraid" is part of that movement. There is no separate entity controlling it.

**Questioner:**
That is difficult to accept.

**Speaker:**
Do not accept it. See it. If you look without prejudice, you will see that the observer is merely accumulated memory. And fear is also memory projecting into the future.

So, the observer is fear.

When this is seen, the division ends. And when there is no division, there is no conflict.

**Questioner:**
Then what happens to fear?

**Speaker:**
We are not concerned with what happens to fear. We are concerned with understanding it. But when there is pure observation without naming, without division, something extraordinary occurs.

The sensation flowers fully.

And because there is no resistance, no escape, no suppression, it ends naturally.

**Questioner:**
Ends?

**Speaker:**
Yes. What gives fear continuity? Thought returning to it. Thought remembering it. Thought anticipating its recurrence.

Without the word, without the image, without the projection, the sensation has no psychological root. It is like a wave that rises and falls.

**Questioner:**
Are you saying fear is sustained by thought?

**Speaker:**
Psychological fear — yes. Physical danger is another matter. But psychological fear is time. It is the past meeting the future through thought.

So, when you ask, “Does fear exist without the word?” — if you ask it seriously — you interrupt the machinery. The momentum slows.

In that slowing, there is attention.

And attention is not thought.

**Questioner:**
What is attention then?

**Speaker:**
Attention is a state in which there is no center. No observer accumulating experience. There is only seeing.

In that seeing, the word has no authority. The word “fear” loses its power because you see it as merely a sound, a memory, not the actual movement.

The word is not the thing.

**Questioner:**
But we need words to communicate.

**Speaker:**
Of course. Words are necessary at the practical level. But psychologically, we have given words enormous significance. We are slaves to words — to “fear,” to “success,” to “failure,” to “love.”

We have never looked at what lies beyond the word.

**Questioner:**
So, the real question is whether the brain can encounter the unknown without translating it into the known.

**Speaker:**
Precisely.

Can the brain remain with something it does not understand, without rushing to label it?

If it can, there is freedom from the past — at least in that instant.

And that instant is timeless.

**Questioner:**
Is this freedom permanent?

**Speaker:**
There is no permanence in psychological matters. Permanence is the demand of thought seeking security. Freedom is not something to be stored. It is alive, fresh, from moment to moment.

Each time fear arises, it must be met anew.

**Questioner:**
So, one must live in constant watchfulness?

**Speaker:**
Not watchfulness as discipline. That would be exhausting. But natural awareness — like listening to the wind in the trees.

When you listen completely, there is no effort. There is only listening.

Similarly, when fear arises, if there is complete attention, without naming, without division, it reveals its whole structure.

And in the very seeing of its structure, there is the ending of it.

**Questioner:**
Then fear is not something to conquer, but something to understand.

**Speaker:**
Exactly. What you understand deeply ends. What you resist continues.

So, the question remains with you — not as an idea, but as a living inquiry:

Without the word, what is fear?

Stay with that question. Not seeking an answer, but watching.

In that watching, the mind becomes extraordinarily quiet.

And in that quietness, there is something entirely new.

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**Questioner:**
Sir, we have spoken about fear in the personal sense. But is fear something cosmic? Or is it merely a human creation?

**Speaker:**

Let us begin far away — with the stars.

In the vastness of space, stars are born and stars explode. Galaxies collide. Planets dissolve into dust. There is immeasurable movement, immeasurable energy. But do you suppose there is fear in that immensity?

**Questioner:**
No… there is only process.

**Speaker:**
Exactly. There is creation and destruction, but no psychological disturbance. A supernova does not tremble at its own explosion. A tree does not fear autumn. Nature functions without naming its processes.

Now bring this closer.

Within the human body, cells die and regenerate. The heart beats. The lungs expand and contract. There is continuous change. But where is fear in this biological movement?

**Questioner:**
Fear seems to begin only when thought interferes.

**Speaker:**
Yes. When thought isolates itself as “me,” as a center separate from the vast movement of life, then fear is born.

The cosmos is in constant flux — expansion, contraction, transformation. There is no fixed center. But psychologically, the human brain has created a center — the “I.” And that center seeks permanence in a universe that is impermanent.

Is it not inevitable that such a center must be afraid?

**Questioner:**
Because it is trying to remain fixed in something that is always moving?

**Speaker:**
Precisely. Fear is the friction between the demand for continuity and the fact of impermanence.

The universe has no such demand. It is movement itself.

But thought, being limited, seeks stability. It seeks security in belief, in relationship, in achievement. And when it senses the instability of all things, it names that sensation "fear."

**Questioner:**
Then fear is resistance to the cosmic movement?

**Speaker:**
That is well put. The river flows. If you stand in the river and resist its current, there is struggle. But the river itself has no struggle. It flows effortlessly.

The human mind, however, says, "I must not change. I must continue." And because everything changes, there is anxiety.

Now ask yourself: without the word, without the image of yourself as separate, would fear exist?

If there were no psychological center saying, "I may lose," "I may die," "I may fail," what would remain?

**Questioner:**
Only change.

**Speaker:**
Only movement.

And movement is not fearful. It is alive.

Look at the night sky. Billions of stars are in motion. There is unimaginable destruction and unimaginable birth. But nowhere is there psychological fear. Fear exists only where there is self-consciousness seeking continuity.

So, the question becomes far more profound:
Is the self a fragment pretending to be separate from the whole?

**Questioner:**
If the self is an illusion created by thought, then fear is also part of that illusion.

**Speaker:**
See it carefully. The self is memory — experiences, hurts, ambitions, attachments. Thought gathers them and says, "This is me." That "me" feels fragile in an immense universe. It feels small against the infinite.

And from that smallness arises fear.

But if the mind does not isolate itself — if it sees that it is part of the total movement of life — then what is there to fear?

A wave in the ocean does not fear the ocean. It is the ocean.

But if the wave imagined itself separate, permanent, distinct, then every change would be terrifying.

**Questioner:**
So, fear is the product of fragmentation?

**Speaker:**
Yes. Fragmentation of consciousness. The division between "me" and the vastness.

Now, can the brain perceive this without making it into another belief? Not as a comforting idea — "I am one with the universe" — but as a fact observed in daily living?

When fear arises, can you see it as the movement of a fragment resisting the whole?

**Questioner:**
That would require immense awareness.

**Speaker:**
Not immense effort — immense sensitivity.

When you observe fear without naming it, without escaping from it, you may discover that it is simply energy resisting change. If that resistance ends, the energy is no longer fear. It becomes vitality.

The cosmos is energy in motion. Fear is energy distorted by the demand for permanence.

**Questioner:**
Then the ending of fear is the ending of psychological isolation.

**Speaker:**
Yes. When the mind sees that it is not separate from life — not separate from birth and death, from gain and loss — there is a different quality of being.

Then death is not the opposite of life; it is part of life. Loss is not catastrophe; it is movement. In that perception, fear loses its root.

And this perception is not mystical. It is extraordinarily simple — but it requires that the brain cease clinging to its own continuity.

**Questioner:**
Is that possible?

**Speaker:**
It is possible only when one sees the truth of it — not intellectually, but wholly.

When you look at the sky on a clear night, there is vast silence. If the mind is quiet, there is no center looking. There is only that immensity.

In such moments, is there fear?

**Questioner:**
No.

**Speaker:**
Because there is no self-occupying the center.

So perhaps the real question is not “How do I end fear?” but “Can the mind live without isolating itself from the total movement of existence?”

In that total movement there is birth and death, creation and dissolution — but no psychological fear.

Fear belongs to the fragment.

Freedom belongs to the whole.

And when the fragment understands its own limitation and falls silent, what remains is vast — measureless — and utterly without fear.

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# On Anger

See the totality of anger, all the implications, the responses, the reactions, the pain of it, see it all immediately and let it go. Never say, 'I will never be angry.' It is not important whether you are angry or not angry; what is important is to see it.

To see anger as a fragment is easy. One says, "I am angry," and either justifies it or condemns it. But to see anger in its totality is something entirely different.

What is this totality?

It is not merely the outward explosion—the raised voice, the tightening of the face, the impulse to hurt. It is also the hidden movement beneath it: the hurt that was stored yesterday, the image you have about yourself that has been bruised, the fear of being nothing, the demand to be recognized, to be respected, to be secure. All this is gathered in that one flash which you call anger.

So, anger is not a single event; it is the whole movement of the self.

When you say, "I must control anger," who is the controller? Is he not also part of that same movement? The controller is another fragment—another idea, another conclusion—trying to dominate what it calls anger. Then there is conflict: one part fighting another. In that conflict, energy is wasted, and anger continues in different forms.

But if you look at anger without division—without naming it, without saying it is right or wrong—then you are not separate from it. You are that anger.

To see this fact without resistance, without escape, is to see the whole structure:
the word, the sensation in the body, the rapid thought, the memory, the image, the reaction, the justification, the regret—all of it, at once, as a single movement.

This seeing is not of time.

If you say, "I will gradually understand my anger," you have already moved away from it. Gradual understanding is merely postponement. In the interval, anger continues to shape your actions, your relationships, your mind.

But there is a seeing which is immediate—like seeing a precipice. You do not say, "I will gradually move away." You act instantly because you see the danger completely.

Similarly, when the mind sees the whole nature of anger—the violence, the distortion, the sorrow it breeds—not as an idea but as a living fact, then that very perception is the ending.

There is no method to end anger.
There is only seeing.

And in that seeing, there is no observer separate from the observed. There is only attention—pure, undivided.

In that attention, anger has no ground to continue.

Then what remains is not suppression, not control, not indifference—but a clarity in which reaction has ended. From that clarity, action is entirely different. It is not born of hurt, nor of memory, nor of the past.

So, the question is not how to be free from anger.

The question is:
Can the mind look at it—completely, instantly, without movement away?

In that looking, there is a freedom that is not cultivated. It is there the moment you truly see.

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**The Flame Without a Center**

**Questioner:**
Sir, I find myself often caught in anger. Sometimes it comes suddenly, sometimes it lingers. I try to control it, suppress it, or justify it—but it keeps returning. How is one to be free of anger?

**Teacher:**
Why do you want to be free of anger?

**Questioner:**
Because it disturbs me. It affects my relationships. It leaves behind regret.

**Teacher:**

So, you want to be free of anger because it is unpleasant, because it creates pain. Is that correct?

**Questioner:**
Yes, that is so.

**Teacher:**
Then your motive to be free is born out of discomfort. That very motive is limited, is it not? It is still concerned with your own well-being, your own peace, your own satisfaction.

**Questioner:**
Are you suggesting that I should not want to be free of anger?

**Teacher:**
I am suggesting that we understand anger, not escape from it. The desire to be free from anger is another movement of thought, another reaction. It does not resolve the problem; it only covers it.

So, can we look at anger—not with the intention of getting rid of it—but simply to understand it?

**Questioner:**
I can try. But when anger arises, it is so strong, so immediate.

**Teacher:**
Is it immediate? Or is it the result of something?

**Questioner:**
It feels immediate.

**Teacher:**

Let us examine that. When you become angry, is it not because something has hurt you, contradicted you, or threatened your sense of self?

**Questioner:**
Yes, usually there is some hurt or frustration behind it.

**Teacher:**
So, anger is not isolated. It is the outcome of a process. There is the image you have about yourself—what you think you are, what you should be—and when that image is challenged, there is disturbance. That disturbance, if not understood, expresses itself as anger.

So, anger is linked to image, to memory, to the past.

**Questioner:**
Are you saying anger is always rooted in the self?

**Teacher:**
What is anger without the self? Can there be anger if there is no center that says, "I am hurt," "I am offended," "I must defend"?

The "I" is the center, and around that center all reactions take place. Anger is one of those reactions.

**Questioner:**
Then should I try to dissolve the self?

**Teacher:**

Again, you are moving away. The question is not what you should do. The question is whether you can observe this movement of the self as it is happening.

When anger arises, can you observe it?

**Questioner:**
I can observe it afterward, when it has passed. But in the moment, I am carried away.

**Teacher:**
Why are you carried away?

**Questioner:**
Because it is so strong.

**Teacher:**
Or is it because you have never looked at it directly? You have either suppressed it or expressed it, but never observed it.

Observation requires attention. Not concentration, not effort—but attention in which there is no choice.

**Questioner:**
What do you mean by attention without choice?

**Teacher:**
When you say, “This is anger, it is bad, I must control it,” you have already chosen. You have already divided yourself into the observer and the observed.

But is the observer different from anger?

**Questioner:**
It feels like I am separate from it.

**Teacher:**
That is an illusion created by thought. The observer is also a bundle of memories, experiences, conclusions. He is part of the same movement as anger.

So, when you say, "I must control anger," it is one fragment trying to control another fragment.

That breeds conflict.

**Questioner:**
Then what is the alternative?

**Teacher:**
To see that the observer is the observed.

To see that you are not separate from anger—you are that anger.

**Questioner:**
That is difficult to accept.

**Teacher:**
It may be difficult because we are accustomed to division. But look at it closely.

When you are angry, at that moment, is there anything else? Or are you completely that state?

**Questioner:**
In that moment, I am that state.

**Teacher:**
Then the division comes later—when thought says, "I was angry," or "I should not be angry."

So, the division is a product of time, of thought.

**Questioner:**
If I see that I am anger, what happens then?

**Teacher:**
Do not ask what happens. That question is born of expectation.

Just see it.

See the whole movement of anger:
the trigger, the sensation in the body, the rapid thoughts, the urge to act, the justification, the aftermath.

See it as a whole, not in parts.

**Questioner:**
Is it possible to see all that at once?

**Teacher:**
Yes, if there is attention.

Attention is not something you cultivate. It comes when there is interest, when there is seriousness.

If you see the danger of anger—not intellectually, but actually—you will observe it with total attention.

**Questioner:**
What do you mean by danger?

**Teacher:**
Anger distorts perception. It breeds violence. It destroys relationship. It leaves behind scars—both in oneself and in others.

If you see all this, not as an idea but as a fact, then you will look at anger as you would look at a dangerous animal.

**Questioner:**
And that observation ends anger?

**Teacher:**
Not "observation" as a method. But seeing.

When you see something completely, there is no need for action. The seeing is the action.

**Questioner:**
But anger seems to return again and again.

**Teacher:**
Because you have not seen it completely. You have seen fragments.

Each time anger arises, it is an opportunity to observe. Not to accumulate knowledge about it, but to see it anew.

**Questioner:**
So, there is no gradual process of becoming free from anger?

**Teacher:**
Freedom is not in time. If you say, "I will be free from anger tomorrow," you are continuing it today.

There is only the present. Either you see it now, or you do not.

**Questioner:**
And if I do not see it now?

**Teacher:**
Then you continue in the same pattern.

But the very perception that you are caught in a pattern is the beginning of intelligence.

**Questioner:**
Is this intelligence different from thought?

**Teacher:**
Completely different.

Thought is based on memory, on the past. Intelligence is not of the past. It arises when there is clear perception—without distortion, without bias.

**Questioner:**
So, intelligence acts when there is total observation?

**Teacher:**

Yes. And that intelligence is not yours or mine. It is not personal.

In that intelligence, anger has no place.

**Questioner:**
Then what remains when anger ends?

**Teacher:**
Why do you want to know?

**Questioner:**
Perhaps out of curiosity.

**Teacher:**
Curiosity can be a form of escape.

What remains is not something to be described. It must be discovered.

But one can say this: when anger ends, there is no conflict, no division. There is a quality of mind that is quiet, alert, and deeply sensitive.

From that, action is entirely different.

**Questioner:**
So, the key is simply to see?

**Teacher:**
Not “simply”—but wholly.

To see without naming, without condemning, without justifying.

To see without the observer.

**Questioner:**
Is that the essence of meditation?

**Teacher:**
That is meditation—not practice, not repetition, not control—but the unfolding of understanding through observation.

**Questioner:**
I think I am beginning to understand.

**Teacher:**
Do not say you understand. That becomes another conclusion.

Just observe.

In that observation, there is a freedom which is not the result of effort.

And in that freedom, the flame of anger has no center from which to burn.

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**Seeing Anger Without Division**

**Questioner:** Sir, anger seems to arise so suddenly. One moment I am calm, and the next I am completely overwhelmed. How am I to deal with it?

**Speaker:** First, why do you say you must deal with it? That very word implies resistance, does it not? As though anger is something separate from you, something to be controlled, shaped, or driven away.

**Questioner:** But if I don't control it, it may harm others—or myself.

**Speaker:** So, the concern is not merely anger, but its consequences. You are afraid of what anger might do. Therefore, you seek control. But control is only another form of conflict. Have you noticed this?

**Questioner:** I think so. There is always a struggle—one part of me saying, "Don't be angry," and another part that is already angry.

**Speaker:** Exactly. So, there are two parts: the observer who says, "I must not be angry," and the anger itself. But are they really two?

**Questioner:** It feels like they are. The observer is trying to correct the anger.

**Speaker:** Look closely. That observer—what is it made of? Is it not also thought? Is it not the accumulation of past experiences, knowledge, ideals—saying, "Anger is bad," or "I must be peaceful"?

**Questioner:** Yes, that seems true.

**Speaker:** Then the observer is not separate from the observed. Both are movements of thought. One part of

thought is trying to control another part of thought. That is why there is conflict.

**Questioner:** Then what is one to do? If control is not the answer, what remains?

**Speaker:** Perhaps we are asking the wrong question. Instead of asking what to do about anger, can we ask: can we see anger?

**Questioner:** See it? You mean be aware of it?

**Speaker:** Not merely be aware in a superficial sense. To see it completely—its depth, its structure, its movement. When anger arises, do you observe it as it is, or do you immediately name it, judge it, or justify it?

**Questioner:** I usually react instantly. I either express it or try to suppress it.

**Speaker:** Which means you never actually look at it. The word "anger" comes in, along with condemnation or justification, and the observation ends. The word prevents you from seeing the fact.

**Questioner:** Are you saying I should not even name it?

**Speaker:** See what happens if you do not name it. There is a sensation in the body, a surge of energy, a tightening, a quickening of thought. Can you observe all that without calling it "anger"?

**Questioner:** I have never tried that.

**Speaker:** Try it—not as a method, but as a direct perception. When you do not name it, you are not bringing the past into the present. Then you are looking at something entirely new.

**Questioner:** But the feeling is still very strong.

**Speaker:** Of course. Strength is not the issue. The question is whether there is a division between you and that feeling.

**Questioner:** It feels like I am experiencing it.

**Speaker:** That is the illusion. The "I" who says, "I am experiencing anger," is itself part of that anger. The "I" is the center built from past memories, hurts, images. When that center is threatened, anger arises.

**Questioner:** So, the "I" is not separate from anger?

**Speaker:** The "I" is that movement. The "I" is the hurt, the image, the fear—all of which express themselves as anger. So long as you maintain the division— "I am angry"—there will be conflict.

**Questioner:** Then what happens if there is no division?

**Speaker:** Then there is only the fact—without an observer. There is only that movement of energy, without naming, without resistance.

**Questioner:** Is that not dangerous? Won't it lead to expression of anger?

**Speaker:** On the contrary. It is the division that leads to expression or suppression—both forms of disorder. When there is pure observation, without division, there is no accumulation, no continuation.

**Questioner:** I don't quite understand how observation can end anger.

**Speaker:** Let us go into it slowly. When you observe something completely, without distraction, without motive, without judgment—what happens?

**Questioner:** There is a kind of clarity.

**Speaker:** Yes. And in that clarity, is there confusion?

**Questioner:** No.

**Speaker:** Anger is confusion, is it not? It is a disturbance, a distortion. When there is total clarity, can confusion continue?

**Questioner:** I suppose not.

**Speaker:** So, the ending of anger is not through effort, but through understanding. And understanding is not intellectual—it is the direct perception of the whole movement.

**Questioner:** You mean seeing all its causes?

**Speaker:** Not just causes as a chain in time, but the whole content of it: the past hurt, the image of oneself, the desire to

be something, the fear of being nothing—all that is present in that moment.

**Questioner:** That seems like a lot to see at once.

**Speaker:** It is not a matter of accumulation. You do not gather it piece by piece. You see it as a whole, instantly—like seeing a landscape in a flash.

**Questioner:** And that ends it?

**Speaker:** The ending is in the seeing. Not afterward. Not through practice. The very perception is the ending.

**Questioner:** But anger keeps coming back.

**Speaker:** Because it has never been fully seen. You have either suppressed it, justified it, or analyzed it over time. None of that is complete seeing.

**Questioner:** So, each time anger arises, I must observe it anew?

**Speaker:** Not "must." The moment you say "must," it becomes a discipline, a method. Then you are back in the field of time and effort. Instead, see the truth of it now—not as an idea, but as a fact.

**Questioner:** What if I fail?

**Speaker:** Who is the one who fails? Again, the "I" comes in. The moment you introduce success and failure; you have moved away from observation.

**Questioner:** Then there is no achievement in this?

**Speaker:** None whatsoever. Truth is not something to be achieved. It is seen when the mind is quiet, attentive, free from movement of becoming.

**Questioner:** And in that state, anger has no place?

**Speaker:** In that state, there is no center to be hurt, no image to be defended. Therefore, the root of anger is absent.

**Questioner:** That seems like a completely different way of living.

**Speaker:** It is. A life without accumulation of hurt, without the burden of the past interfering with the present. Such a mind is fresh, innocent.

**Questioner:** Innocent?

**Speaker:** Not naive. Innocence means a mind that is not carrying over yesterday into today. Such a mind sees clearly.

**Questioner:** And clarity is freedom?

**Speaker:** Clarity is freedom. Not freedom from something, but freedom in itself.

**Questioner:** So, the key is simply to see?

**Speaker:** Not “simply”—do not make it trivial. To see without distortion requires tremendous attention. But that

attention is not cultivated; it comes when you are deeply interested in understanding.

**Questioner:** I see. So, the question is not how to stop anger, but whether I can look at it completely.

**Speaker:** That is the only question. And in that looking, without division, without time, there is an ending which is not brought about by will.

**Questioner:** Thank you, sir. I feel I am beginning to understand—not intellectually, but something deeper.

**Speaker:** Stay with that. Not as a memory, but as a living inquiry. Then each moment reveals its own truth.

*****

# On the Sacred Beyond Thought

Man has created gods and devils,
saviours and authorities,
out of fear, out of longing,
out of the deep urge to be protected, to be certain.

Thought, being limited,
projects the unlimited
and then bows down to its own projection.

So, what is worshipped
is still within the field of thought.

To assert, “There is no God,”
is still a reaction within that same field.
It is merely the opposite of belief—
and the opposite is not freedom.

Freedom lies not in belief or disbelief,
but in understanding the whole movement of thought.

Thought is memory.
Thought is time.
Thought is the response of the past.

And whatever it creates—
whether it be a temple, a doctrine, or an image of the divine—
is still within the boundaries of the known.

The known can never touch the immeasurable.

There may be something sacred—
not as an idea, not as a conclusion,
but as something that is beyond all projection.

It is not to be approached through belief,
nor through denial.

It is not the result of discipline,
nor the reward of practice.

Then what is the doorway?

Not effort,
not will,
not the pursuit of experience.

But choiceless awareness—
a state of observation
in which there is no center accumulating,
no observer seeking result.

In such awareness,
there is no experiencer.

Because the moment there is an experiencer,
there is memory.
And what is remembered
is already old.

The sacred is not of the old.

It cannot be stored.
It cannot be repeated.

It cannot be transmitted through words,
nor contained in any scripture.

What is written,
what is spoken,
what is organized into belief—
all that belongs to thought.

And thought, however subtle,
cannot capture the immeasurable.

To call all sacred books “trash”
is again a reaction—
born of resistance, perhaps of disappointment.

But reaction is still within the field of thought.

One need not condemn,
nor accept.

One must simply see.

When the mind sees—
without distortion, without motive—
the total limitation of thought,
then thought naturally falls silent.

Not through control,
not through suppression,
but because it understands its own boundary.

In that silence,
which is not cultivated,

not practiced,
not induced—

there may be
that which is beyond all naming.

Not an experience.
Not something to be remembered.
Not something to be shared or possessed.

But something utterly alive,
immense,
without beginning and without end.

**Closing Reflection**

When the known ends,
the immeasurable may be.

But the known must end naturally—
not through effort,
not through renunciation,
but through clear seeing.

And that seeing
is the beginning of the sacred.

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If there is something sacred,
it is not born
in the corridors of thought.

For thought is always yesterday—
a shadow of memory,
a whisper of what has been.

It may decorate itself
with wisdom,
with belief,
with visions of the divine—

yet it remains
within the known.

The sacred is not the known.

It cannot be invited
by longing,
nor reached
through discipline.

For every path the mind creates
leads only
to itself.

So where does one begin?

Not in seeking—
but in seeing.

Watch.

A thought arises—
quietly,
as a ripple on still water.

It names,
it judges,
it gathers the past
and calls it “me.”

See how it moves—

from desire
to image,
from image
to pleasure,
from pleasure
to attachment—

and with attachment,
the shadow walks beside it:
fear.

Do not interfere.

Do not guide.

Do not say,
“This must end,”
or
“This must remain.”

For the one who interferes
is itself
woven of thought.

Then something begins to shift—

The watcher
is not separate
from the watched.

The thinker
is not different
from the thought.

The division
quietly dissolves.

And in that undivided seeing,
there is no center.

No one
who is aware.

Only awareness.

Thought slows,
not by force,
but as a river
loses its turbulence
when it meets
the vastness of the sea.

A stillness emerges—

not cultivated,
not practiced,
not held—

but naturally there
when the movement ends.

In that stillness,
there is no time.

No becoming.

No reaching.

And in that silence—
not the silence of absence,
but of immeasurable presence—

there is
the sacred.

It cannot be touched
by thought.

It cannot be remembered.

For the moment it is known,
it is gone.

So do not seek it.

Do not name it.

Do not follow another toward it.

Only watch—

the delicate, restless, endless
movement of your own mind—

without choice.

And when the known
falls utterly still,

that which has no name
comes into being.

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**Questioner:** Sir, I feel that all religions are inventions of the mind. Gods, devils, saviours—it is all created by thought. There is no God, no external authority. And yet, I sense there is something sacred, something beyond all this. Is that illusion too?

**Teacher:** Let us go into it slowly. When you say, "there is no God," what is the state of your mind? Is it a conclusion, a reaction, or a direct perception?

**Questioner:** Perhaps it is a conclusion—arrived at after observing the contradictions in religion.

**Teacher:** Then it is still within the field of thought, is it not? Thought first creates belief, and then thought denies belief. Both are movements of the same process.

So, the denial of God is not freedom from God.
It is merely the other side of the same coin.

**Questioner:** Then what is one to do? If belief and disbelief are both limited, where does one stand?

**Teacher:** Why must you stand anywhere?
The urge to take a position is the urge for psychological security.

Can the mind be without position—
neither believing nor disbelieving,
but simply observing?

**Questioner:** Observing what, sir?

**Teacher:** Observing the whole movement of thought—
how it creates images,
how it seeks comfort in those images,
and how it becomes attached to them.

Thought is born of memory, of experience.
It is always old.
And being old, it can never encounter something that is entirely new.

**Questioner:** Are you saying that whatever we think about the sacred is not the sacred?

**Teacher:** Obviously.
The word is not the thing.
The description is not the described.

If you describe the sky, your description is not the vastness of the sky.

Similarly, whatever thought projects as the sacred
is still within its own limitation.

**Questioner:** Then is there something truly sacred, beyond thought?

**Teacher:** If you ask that question with expectation,
you will create an answer according to your conditioning.

So, the question is not, "Is there something sacred?"
but whether the mind can be free from the known.

**Questioner:** What do you mean by the "known"?

**Teacher:** Everything that thought has gathered—
knowledge, experience, memory, belief, tradition.

All that is the known.

And the mind is always operating within that field.

**Questioner:** Can the mind ever be free from the known?

**Teacher:** Not through effort.
Not through discipline.
Because the entity that makes effort is itself part of the known.

So, any attempt to become free is still within the prison.

**Questioner:** Then what is the way out?

**Teacher:** There is no "way out."

A method implies time—practice, gradual progress.

But time is the very essence of the known.

Instead, can the mind see the limitation of the known—instantly, totally?

**Questioner:** I understand this intellectually, but it does not seem to bring freedom.

**Teacher:** Intellectual understanding is still superficial.
It is merely the movement of thought.

But when you actually see—as you see danger—
then there is immediate action.

If you see a precipice, you do not argue, you do not analyze—you move away.

Similarly, if you see the truth that thought is limited,
there is a natural ending of its dominance.

**Questioner:** And in that ending, is there the sacred?

**Teacher:** Be careful.
The mind is again seeking a result.

If you say, "I will end thought in order to reach the sacred," you have already moved away from it.

The sacred is not a result.

**Questioner:** Then what is the role of choiceless awareness?

**Teacher:** Choiceless awareness is not a practice.
It is the simple observation of what is—
without choice, without preference, without condemnation.

In that observation,
the observer is not separate from the observed.

There is no center accumulating experience.

**Questioner:** Why do you say the observer is the observed?

**Teacher:** The observer is made up of memories, knowledge, past experiences.
And what he observes is interpreted through that past.

So, the observer is the past.

And what he observes is also shaped by that same past.

Therefore, there is no real division.

**Questioner:** If there is no observer, then who experiences the sacred?

**Teacher:** That is the wrong question.

The moment there is an experiencer,
there is duality—
and therefore limitation.

The experiencer is the product of thought.
And thought cannot experience the immeasurable.

**Questioner:** Then the sacred cannot be experienced?

**Teacher:** Not in the way we use that word.

Experience implies recognition.
Recognition implies memory.
Memory implies the past.

So, what is recognized is always old.

The sacred, if it is, must be beyond recognition.

**Questioner:** Then it cannot be remembered or expressed?

**Teacher:** Obviously.
The moment you remember it; it has become part of the known.

The moment you express it; it is reduced to words.

Words are not the thing.

**Questioner:** What about scriptures and sacred books? Do they have any value?

**Teacher:** They may point, they may indicate—
but they are not the truth.

To cling to them, to treat them as authority,
is to live in second-hand knowledge.

But to reject them violently is also a reaction.

Both acceptance and rejection are within the same field.

**Questioner:** Then how should one approach them?

**Teacher:** With intelligence—
not with reverence, not with contempt.

See their place, and go beyond.

**Questioner:** You speak of going beyond thought. But thought is always active. How can it end?

**Teacher:** Thought has its place—
in technology, in communication, in daily functioning.

But psychologically, it creates illusion.

When the mind sees this clearly,
thought naturally becomes quiet where it is not needed.

Not suppressed—
but understood.

**Questioner:** And in that quietness?

**Teacher:** In that quietness,
which is not induced, not cultivated,

there may be something entirely different.

Not something you can invite,
not something you can pursue.

**Questioner:** Can you describe it?

**Teacher:** The moment you describe, you distort.

The moment you name, you limit.

It is something immense—
but the word “immense” is not it.

It is something sacred—
but the word “sacred” is not it.

**Questioner:** Then why speak of it at all?

**Teacher:** To point out what is false—
so that the false may fall away.

When the false ends,
the truth is.

**Questioner:** So, the real work is not to seek the sacred, but to understand the false?

**Teacher:** Exactly.

See the falseness of belief,
the falseness of authority,
the falseness of the self-created by thought.

Not as an idea,
but as an actual fact.

**Questioner:** And then?

**Teacher:** Then there is nothing to do.

In that emptiness—
which is not cultivated, not contrived—

there may be
that which is beyond all measure.

**Teacher (after a long pause):**
Can the mind be completely still—
not made still, not disciplined into stillness—
but naturally quiet?

In that stillness,
there is no seeker,
no experience,
no accumulation.

Only that which is.

**Closing Reflection**

When the mind is free from all that it has known,
it is no longer seeking, no longer becoming.

And in that ending,
the immeasurable may be—
not as something attained,
but as something that is.

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Not devotion, not the pursuit of an image called God, but the clarity of pure awareness is what is essential.

Bhakti, as it is commonly practiced, is often woven with desire—desire for comfort, protection, fulfilment, or escape. In that movement, the mind creates what it worships, and then bows before its own creation. Such devotion, however sincere, may still be within the field of thought—conditioned, limited, and seeking.

But awareness is of a different order altogether.

Awareness is not directed; it has no object to cling to. It is not "towards" something. It is a state in which the mind observes without distortion—without naming, without judging, without wanting to change what is. In that observation, there

is no observer separate from the observed; there is only the fact, seen completely.

In pure awareness, there is no fear, because fear is born of thought projecting into the future. There is no conflict, because conflict arises when there is division—between what is and what should be. Awareness dissolves this division, not through effort, but through understanding.

One may ask: is there no place for devotion then?

Perhaps when the mind is utterly silent, when it is no longer seeking, no longer projecting, there comes a quality that may be called sacred—not cultivated, not practiced, but naturally present. That sacredness is not the result of bhakti; it flowers in the soil of choiceless awareness.

So, the question is not how to become devoted, but whether one can be aware—deeply, simply, without motive.

In that awareness, there is no path, no authority, no becoming.

There is only seeing.

And in that seeing, the immeasurable may be.

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# The Authority We Seek and the Truth We Avoid

Who is there to tell you what to do?

From the moment one is born, authority begins its subtle shaping of the mind. As a child, the parent becomes the guide, the protector, the one who says, “Do this,” and “Do not do that.” The child, naturally dependent, accepts. There is comfort in being told. There is safety in obedience.

And this dependence does not end with childhood.

At school, authority takes a more organized form. The teacher, the system, the structure—all begin to mould thought, not merely in knowledge, but in conduct, in belief, in what is considered success and failure. At college, at university, the same pattern continues—refined, intellectualized, but fundamentally unchanged. One is still being told what to think, what to pursue, what to become.

So gradually, without being aware of it, the mind becomes conditioned to seek direction.

This is what is important to understand—not the authority itself, but the inward demand for authority.

Why does the mind seek someone to tell it what to do?

Is it not because it is uncertain? Because it is afraid of making mistakes? Because it wants to be assured that it is doing the

right thing? And in that very search for certainty, it invites authority—religious, political, psychological.

From the Pope to the priest, from the guru to the psychologist, from the leader to the expert—there is a vast network of authority that humanity has created. But these authorities exist only because the mind desires to be guided.

So, the question is not whether authority is right or wrong, but why the mind needs authority at all.

Is it because it does not understand itself?

If one begins to observe, one sees that this dependence is rooted in a deeper illusion—the illusion of separateness.

Each human being thinks his suffering is unique, his pain is personal, his confusion is his own private burden. One says, "My anxiety, my sorrow, my loneliness." But is it really "mine"?

Look at humanity.

Across the world, every human being goes through fear, through uncertainty, through loss, through confusion. The expressions may vary, the circumstances may differ, but the structure of suffering is the same. You are anxious, another is anxious. You are afraid, another is afraid. You feel insecure, so does the rest of mankind.

So, are you separate from humanity, or are you humanity?

This is not an idea to be accepted, but a fact to be seen.

If you are the rest of mankind, then your suffering is not separate. And if your suffering is not separate, then the way you understand yourself is the way humanity understands itself.

But we resist this.

We cling to individuality—not in the sense of true uniqueness, but in the sense of psychological separation. And in that separation, we feel isolated. In that isolation, we feel uncertain. And in that uncertainty, we seek authority.

So, the movement is clear:

Separation → Uncertainty → Fear → Dependence on authority

Now, what happens when you depend on authority?

You cease to investigate.

If someone tells you what is right and what is wrong, what is there for you to discover? If a system promises you a method, a path, a solution, the mind becomes mechanical—it follows, imitates, conforms.

And a conforming mind can never be a free mind.

It may be respectable, it may be successful, it may be socially accepted—but inwardly, it is second-hand. It is living through the knowledge and experience of others.

Such a mind can never come upon truth.

Because truth is not something to be given to you. It is not something that lies at the end of a method. It is not contained in books, in doctrines, or in the authority of specialists.

Truth comes only when the mind is free to observe itself.

But this is precisely what we avoid.

We would rather be told than to look. We would rather follow than to understand. We would rather accept than to question deeply.

And this is where even psychological authority becomes dangerous.

The specialist, the expert of the mind, claims to understand your inner structure, to guide you, to heal you. But can another understand you more than you understand yourself? Can another observe the subtle movements of your thought, your fear, your desire?

Or does reliance on such authority only strengthen dependence?

This does not mean one must reject knowledge or practical guidance. But psychologically, inwardly, the moment you depend on another to tell you what you are, you cease to see yourself directly.

And without direct perception, there is no understanding.

So, one must ask:

Can the mind stand alone?

Not in isolation, not in resistance, not in defiance—but in clarity. A clarity that comes when one sees the whole movement of dependence and its consequences.

To stand alone is not to be lonely.

On the contrary, it is only the mind that stands alone, free from authority, that is truly in relationship with the whole of life. Because it is no longer burdened by fear, by imitation, by the need to conform.

Then there is a different quality of mind altogether—a mind that observes, that learns, that is alive.

And such a mind does not ask, "Who will tell me what to do?"

Because in understanding itself, it has already gone beyond the need to be told.

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**Who Will Tell You What to Do?**

**Questioner:**
Sir, throughout life we are always told what to do—by parents, teachers, society, and even spiritual leaders. Is this not necessary for order?

**Speaker:**
Is it order, or is it conformity? There is a difference. Order is something living, dynamic. Conformity is mechanical. When you are told what to do and you follow, is there understanding, or merely obedience?

**Questioner:**
But as children we must be guided, must we not?

**Speaker:**
Of course, at a certain age, guidance is necessary—how to speak, how to read, how to function outwardly. But psychologically, inwardly, does that guidance end? Or does it continue throughout life in more subtle forms?

**Questioner:**
It seems to continue. We are always looking for someone to guide us—teachers, gurus, even psychologists.

**Speaker:**
Why do you think that is so? Why does the mind seek guidance?

**Questioner:**
Perhaps because we are confused, uncertain, and afraid of making mistakes.

**Speaker:**
Yes. So, the root of seeking authority is fear and uncertainty. When the mind does not know what to do, it turns to another and says, “Please tell me.” But in that very movement, what happens to your own capacity to understand?

**Questioner:**
It becomes dull, I suppose. Dependent.

**Speaker:**
Not suppose—observe it. When you rely on another, your own observation weakens. You begin to live through second-hand knowledge. And a second-hand mind is never free.

**Questioner:**
But without guidance, how is one to live? Life is so complex.

**Speaker:**
Is it life that is complex, or is it the mind that has made it complex?

**Questioner:**
What do you mean?

**Speaker:**
Look at it simply. Human beings everywhere suffer, are anxious, uncertain, afraid. This is common to all humanity. But each one says, "My suffering is mine, my anxiety is different." So, you isolate yourself psychologically.

**Questioner:**
Yes, we do feel separate.

**Speaker:**
That feeling of separation—is it a fact, or is it created by thought?

**Questioner:**
It feels very real.

**Speaker:**
Feeling does not make it true. You feel hurt, you feel lonely—but so does every other human being. So, are you different from the rest of mankind, or are you mankind?

**Questioner:**
Intellectually, I see that we are similar. But inwardly, it still feels personal.

**Speaker:**
That is because thought has divided it— "my suffering" and "your suffering." But suffering itself has no division. Fear is fear, whether it is yours or another's.

**Questioner:**
If one truly sees that, what happens?

**Speaker:**
Then there is no isolation. And when there is no isolation, there is no need to depend on another psychologically. Because you are no longer a separate entity seeking comfort—you are observing the whole movement of human existence within yourself.

**Questioner:**
Are you saying that understanding oneself is the key?

**Speaker:**
Not as an idea, not as a conclusion—but as a living inquiry. To understand oneself, there must be observation without direction, without motive, without someone telling you what to find.

**Questioner:**
But can one really observe without any guidance at all?

**Speaker:**
If you are guided, are you observing, or are you following instructions?

**Questioner:**
Then observation becomes limited.

**Speaker:**
Of course. It becomes conditioned. True observation has no path. It is direct, immediate, without interference.

**Questioner:**
Then what is the role of psychologists or spiritual teachers?

**Speaker:**
Outwardly, they may offer knowledge, techniques, explanations. But inwardly, the moment you depend on them to understand yourself, you are lost. Because they become the authority, and you become the follower.

**Questioner:**
So psychological authority is dangerous?

**Speaker:**
Any authority that prevents you from seeing directly is dangerous. It may give you comfort, it may give you a sense of direction—but it also prevents freedom.

**Questioner:**

Then what does it mean to be free?

**Speaker:**
To be free is to observe without dependence. To look at fear, at sorrow, at confusion, without escaping, without seeking a solution from another.

**Questioner:**
That seems very difficult.

**Speaker:**
It is difficult only because we are accustomed to being guided. We have trained the mind to follow, not to see.

**Questioner:**
So, the real question is not who will tell us what to do, but whether we can see for ourselves.

**Speaker:**
Precisely. When you see clearly, there is no need to ask what to do. The very seeing is the action.

**Questioner:**
Then clarity itself acts?

**Speaker:**
Yes. But that clarity cannot come through another. It cannot be given, taught, or transmitted. It comes only when the mind is free from fear, from dependence, from the urge to be told.

**Questioner:**
And such a mind stands alone?

**Speaker:**
Alone—but not isolated. There is a great difference. Isolation is born of separation. Aloneness comes with understanding.

**Questioner:**
And in that aloneness?

**Speaker:**
There is no authority, no follower, no leader—only a mind that is deeply attentive. And in that attention, there is truth.

**Questioner:**
So, one must begin with oneself.

**Speaker:**
There is no other place to begin. And there is no one to tell you how.

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**Questioner:**
Sir, you say we should not follow anyone, that authority is dangerous. Then what about your teachings? Are we not to follow you?

**Speaker:**
First, are these my teachings?

Or are we looking together at something that is common to all human beings?

If you make it into “my teaching,” then you have already created authority. Then you are prepared to follow, to imitate, to accept—and therefore you cease to inquire.

**Questioner:**
But you are explaining things to us. Surely that has value?

**Speaker:**
We are not explaining in order to guide you. We are observing together.

There is a great difference between pointing and leading.

If I point to something, it is for you to look. But if you merely follow the pointer, and do not look for yourself, then what is the value?

**Questioner:**
So, you are saying we should not accept what you say?

**Speaker:**
On the contrary, do not accept, do not reject.

Just observe.

Acceptance and rejection are both forms of resistance. They prevent you from seeing what actually is.

**Questioner:**
Then what is the right approach to listening to you?

**Speaker:**

Listen as you would listen to the wind moving through the trees—not translating it, not interpreting it, not agreeing or disagreeing, but simply listening.

In that listening, there is no authority.

**Questioner:**
But many people regard you as a teacher, even as a spiritual authority.

**Speaker:**
That is their projection, not a fact.

The moment you place another on a pedestal, you diminish yourself. And where there is hierarchy in psychological matters, there is no freedom.

**Questioner:**
Then why do you speak at all, sir?

**Speaker:**
Why does a flower bloom?

It does not bloom to convince you, to guide you, or to be followed. It blooms because that is its nature.

Similarly, these words are not meant to be followed, but to awaken observation.

**Questioner:**
But if someone understands what you are saying and lives accordingly, is that not following?

**Speaker:**
If you live according to what is said, you are merely conforming to an idea.

But if you see the truth of something directly, then there is no following—there is only action born of understanding.

**Questioner:**
So, the difference lies in direct perception?

**Speaker:**
Yes. Truth is not in the words. The word is not the thing.

If you cling to the word, you lose the thing entirely.

**Questioner:**
Then your teachings have no authority whatsoever?

**Speaker:**
They have no authority if you are serious.

Authority exists only when you are seeking comfort, certainty, or direction. But if you are really inquiring, then there is no authority—only observation.

**Questioner:**
Then what is the place of these dialogues?

**Speaker:**
They are like a mirror.

A mirror does not tell you what to do. It only shows what is. But if you depend on the mirror, or worship the mirror, you will never understand yourself.

**Questioner:**
So, the responsibility is entirely on the listener?

**Speaker:**
Of course. It has always been.

No one can give you understanding. No one can lead you to truth. If you depend on another, you will remain in darkness.

**Questioner:**
Then what is the essence of what you are saying?

**Speaker:**
Be a light to yourself.

Not according to another, not shaped by authority, not guided by fear or desire—but a light that comes from seeing.

**Questioner:**
And that light cannot be borrowed?

**Speaker:**
Never.

A borrowed light is no light at all.

**Questioner:**
Then all teachings, including yours, must ultimately be set aside?

**Speaker:**
If you hold on to them, they become a burden.

If you understand them, they dissolve.

**Questioner:**
So, in the end, there is only observation?

**Speaker:**
There is only seeing.

And in that seeing, there is no teacher, no student—only truth.

*****

# To Love One Is to Love the Whole

We speak often of loving humanity, of caring for the world, of peace among nations. These are noble words, comforting ideas. But what is the actuality behind them? Do we truly love, or do we merely cultivate the idea of love?

Let us begin very simply.

Do you know how to love even one human being?

Not the image you have about them—not the relationship built on memory, expectation, comfort, or dependence—but the living human being before you. To love one is not to possess, not to demand, not to shape the other according to your desire. It is not attachment, for where there is attachment, there is fear—fear of loss, fear of loneliness, fear of being hurt.

So, one must ask: when you say you love someone, what do you actually mean?

Is it not, more often than not, a movement of thought? Thought says, "You are mine," "You make me happy," "Without you I am lost." This is not love; it is dependency. And where there is dependency, there must be anxiety, jealousy, and sorrow.

If you do not understand this in a single relationship, how can you speak of loving humanity?

The mind escapes from the complexity of the immediate by inventing the vast. It is much easier to say, “I love mankind,” than to look at the anger, the irritation, the indifference you have toward the person next to you. So, the love of humanity becomes an abstraction—an idea without substance, a comforting illusion.

But if you can observe yourself in relationship with one—your reactions, your possessiveness, your fears, your expectations—then you begin to understand the whole structure of what you call love.

Because in that one relationship is contained the whole of human relationship.

Then love is no longer personal or impersonal, limited or universal. Those divisions are created by thought. Love is not divisible. It is not “for one” or “for many.” It simply is.

When there is love, there is no centre from which you love. There is no “me” loving “you.” There is only that state of being in which the self, with all its demands and fears, is absent.

And only in that state is there true relationship.

Then your action is not based on motive, not shaped by reward or punishment, not driven by fear or desire. It is whole, complete, without contradiction.

Such love has its own intelligence.

It does not ask what to do. It acts.

It does not seek solutions. It is the ending of problems.

Because what creates problems? Is it not the self—the centre of desire, fear, ambition, comparison? Where the self is, there must be conflict. And where there is conflict, there is no love.

So, love is not something to be cultivated.

You cannot practise love.

You cannot grow it through discipline or will.

But you can see what is not love.

You can observe jealousy, attachment, dependence, fear—and in the very seeing of these, without choice, without condemnation, they begin to wither away.

And in that ending, something entirely different comes into being.

That is love.

And when there is love, there is no “one” and no “many.” There is no division as “my family,” “my country,” “my people.” All such divisions are the result of thought, and thought cannot know love.

Love is not of thought.

It is something immeasurable.

And only when that love is, can there be true happiness—not the fleeting pleasure that thought pursues, but a deep, uncaused joy. A bliss that is not dependent on circumstances, not born of achievement or possession.

Then life is no longer a problem to be solved.

It is something to be lived—fully, deeply, with a mind that is free and a heart that is whole.

***

**Questioner:**
Sir, it is often said that if you know how to love one person, you can love the whole of humanity. But I don't quite understand this. How can loving one be the same as loving all?

**Speaker:**
Do you actually love even one person?

**Questioner:**
I think I do—my family, my close relationships.

**Speaker:**
Let us go into it carefully. When you say you love someone, what do you mean by that word?

**Questioner:**
I care for them, I feel close to them, I am attached to them.

**Speaker:**
Is attachment love?

Where there is attachment, is there not also fear? Fear of losing the person, fear of being hurt, fear of being alone?

**Questioner:**
Yes, that is true.

**Speaker:**
And where there is fear, can there be love?

**Questioner:**
It seems not.

**Speaker:**
So, what you call love may not be love at all, but a movement of dependence, of seeking comfort in another.

**Questioner:**
Then what is love?

**Speaker:**
We will come to that. But first, must we not understand what is not love?

If you do not clear away what is false, how can the true be?

**Questioner:**
So, we must look at our relationships?

**Speaker:**
Exactly. In your relationship with one person—your husband, wife, friend, or neighbour—there is the whole structure of human relationship.

Observe it.

There is jealousy, comparison, expectation, hurt, pleasure, attachment. All this is present in that one relationship. And this is not different from what humanity experiences everywhere.

**Questioner:**
Are you saying that in understanding one relationship, I understand all relationships?

**Speaker:**
If you observe deeply, you will see that the pattern is the same.

Human beings everywhere are afraid, attached, seeking security, avoiding loneliness. You are not different from the rest of mankind.

**Questioner:**
But I feel my suffering is personal.

**Speaker:**
It feels personal because thought has made it so— "my suffering," "my loneliness." But is loneliness yours alone, or is it a common human condition?

**Questioner:**
It is common, I suppose.

**Speaker:**
Not suppose—see it.

When you see that you are the rest of mankind psychologically, then the division between "one" and "many" begins to dissolve.

**Questioner:**
Then what happens to love?

**Speaker:**
Then love is no longer directed toward a particular person or expanded as an idea toward humanity.

It is not "I love you" or "I love all." Those are movements of thought.

Love has no direction.

**Questioner:**
No direction?

**Speaker:**
Yes. When you say, "I love one," it is limited. When you say, "I love humanity," it is often an abstraction.

But when there is love, there is neither one nor many—there is only that state.

**Questioner:**
That is difficult to grasp.

**Speaker:**
It is difficult because the mind is accustomed to division.

It thinks in terms of “me” and “you,” “mine” and “yours,” “one” and “many.” But love is not within that field.

**Questioner:**
Then how does one come upon such love?

**Speaker:**
You cannot come upon it through effort.

You cannot practise love.

But you can observe everything that prevents love.

**Questioner:**
Such as attachment, fear, jealousy?

**Speaker:**
Yes. Observe them without trying to change them, without condemning or justifying.

In that observation, there is understanding. And where there is understanding, those things naturally come to an end.

**Questioner:**
And then love is?

**Speaker:**
When all that is not love has ended, what remains is love.

It is not something you cultivate—it is something that is revealed when the mind is free.

**Questioner:**

And you say that when there is love, all problems are solved?

**Speaker:**
Look at it.

What creates problems? Is it not the self—with its desires, fears, ambitions, conflicts?

Where the self is, there is contradiction. And from contradiction arise problems.

**Questioner:**
Yes.

**Speaker:**
But where there is love, the self is not.

And therefore, there is no centre from which conflict arises.

**Questioner:**
So, love itself is intelligence?

**Speaker:**
It has its own intelligence—an intelligence not born of thought.

And that intelligence acts rightly.

**Questioner:**
Then happiness and bliss come with love?

**Speaker:**
Not as something to be pursued.

When there is love, there is a joy that is not dependent on anything. A happiness that is not the opposite of sorrow.

**Questioner:**
So, the real question is not how to love humanity, but whether I know how to love at all.

**Speaker:**
Precisely.

Begin there—not with the vast, but with the near.

If you understand the near completely, the far is already understood.

**Questioner:**
And in that understanding, there is no division?

**Speaker:**
There is only love.

*****

# The flame of Awareness in daily living

Meditation is to be aware all the time as you are living, watching your thoughts, your feelings, your jealousies, the way you say things, the way you hurt people.

Meditation is not an activity set apart from life. It is not something you practice in the early morning and forget in the noise of the day. Meditation is the very movement of living—awake, attentive, and deeply aware.

To be aware all the time does not mean a strained effort to observe. It is not a discipline imposed by will, nor a method cultivated through repetition. On the contrary, effort distorts awareness. Where there is effort, there is a center that tries to become something, to achieve a result. But meditation has no goal, no becoming. It is the simple, direct perception of what is.

As you live—walking, speaking, working, relating—there is the constant flow of thoughts, feelings, reactions. Usually, this flow goes unnoticed. Thought operates mechanically, shaped by memory, habit, and conditioning. You speak harshly, and only later you realize it. You feel jealousy, and either justify it or condemn it. You hurt another, often without even knowing it in the moment.

Meditation begins when this unconscious movement becomes conscious—not through analysis, but through observation.

To watch your thoughts is not to control them. The moment you try to control, you have already divided yourself into the observer and the observed, the controller and the controlled. This division is illusion. The observer is the thought. The watcher is the jealousy. Seeing this fact without distortion is the beginning of intelligence.

When a feeling of jealousy arises, can you look at it without naming it, without saying, "This is wrong," or "I must overcome it"? Can you simply observe the sensation, the tightening, the comparison, the image-making? In that observation, without interference, something extraordinary happens: the feeling unfolds, reveals its whole structure, and in that very seeing, it begins to dissolve.

Similarly, when you speak, can you listen to your own words as you are speaking them? Can you be aware of the tone, the intention behind the words, the subtle desire to impress, to dominate, or to protect yourself? This awareness is not judgmental. It does not say, "I should speak better." It merely sees. And in that seeing, there is a natural order.

To be aware of the way you hurt people is not to carry guilt. Guilt is another form of self-concern. Instead, there is a direct perception of the fact—that a word, a gesture, a look has caused pain. When this is seen without justification or escape, there is a sensitivity that awakens. Out of that sensitivity, right action flows—not according to a pattern, but from understanding.

Meditation, then, is not withdrawal from relationship; it is the flowering of attention in relationship. For it is only in

relationship that you discover yourself. You are revealed in how you speak, how you react, how you compare, how you seek comfort and avoid discomfort.

This awareness is choiceless. It does not select what is pleasant and reject what is unpleasant. It observes the whole movement of life—the beauty and the ugliness, the joy and the sorrow—without distortion. In this total observation, the mind becomes extraordinarily quiet—not through suppression, but because it has understood its own noise.

And in that quietness, there is a different quality of being—vast, unbounded, and deeply alive.

This is meditation. Not something you do, but something that is when you are fully attentive to life, moment to moment.

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**Questioner:** Sir, you say meditation is to be aware all the time as one is living—watching thoughts, feelings, jealousies, and even the way one speaks and hurts others. But is it really possible to be aware all the time? It seems exhausting.

**Speaker:** It would be exhausting if awareness were an effort, a discipline, something you must practice. But is awareness effort? Or is effort only when there is resistance—when you are trying to become something or avoid something?

**Questioner:** I suppose effort comes when I try to control or change what I observe.

**Speaker:** Precisely. You are accustomed to a way of living in which every observation is followed by a reaction—condemnation, justification, or comparison. So, awareness becomes a burden because it is entangled with effort. But if you observe without any movement of becoming—without saying, "I must change this," or "This is good, that is bad"—then awareness is not tiring. It is as natural as seeing a sunset.

**Questioner:** But when I observe my thoughts, they keep moving rapidly. It feels chaotic.

**Speaker:** That is the nature of thought—restless, conditioned, always in movement. The question is not how to stop thought, but whether you can observe its movement without being caught in it. Can you watch a thought as you would watch a cloud passing in the sky—without holding it, without resisting it?

**Questioner:** I try, but I get carried away.

**Speaker:** The moment you realize you have been carried away—that very realization is awareness. Do not condemn yourself for being inattentive. That condemnation is another form of thought. Instead, see the fact: you were not aware, and now you are. Stay with that.

**Questioner:** You also mentioned watching feelings like jealousy. When jealousy arises, it is very strong. How can I observe it without reacting?

**Speaker:** First, see how quickly the mind names it—"jealousy"—and immediately begins to judge or justify. The naming is part of the conditioning. Can you look at the

feeling without naming it? Just feel the sensation—the tightening, the unease, the comparison.

**Questioner:** Without naming, it feels unfamiliar… almost new.

**Speaker:** Exactly. The word is not the thing. When you look without the word, you are encountering the feeling directly, not through memory. In that direct contact, there is no observer separate from the feeling. You are that feeling.

**Questioner:** That is difficult to accept—that I am jealousy.

**Speaker:** It is not a matter of acceptance or rejection. It is a fact. The observer is made up of past experiences, memories, and knowledge. That same structure gives rise to jealousy. So, the observer is the observed. When this is seen clearly, the division ends.

**Questioner:** What happens when there is no division?

**Speaker:** Where there is no division, there is no conflict. Conflict exists only when there is a duality—the "me" trying to control or suppress something. When that duality ends, there is only observation. And in that observation, the thing observed undergoes a transformation.

**Questioner:** Are you saying that jealousy ends simply by observing it?

**Speaker:** Not "simply" in the casual sense. It ends when it is completely understood. And understanding is not intellectual; it is direct perception. When you see the whole

structure of jealousy—comparison, insecurity, the desire to possess—see it without distortion, then that very seeing is the ending of it.

**Questioner:** You also said meditation includes being aware of how we speak and how we hurt others. That seems very subtle.

**Speaker:** It is subtle because you are generally inattentive. You speak from habit, from reaction. Words come out before you are even aware of them. But can you listen to yourself as you speak? Not afterwards, but in the very moment.

**Questioner:** That seems very difficult.

**Speaker:** It is difficult only because you have not given attention to it. When you are deeply interested in something, attention comes naturally. So, the question is: are you interested in understanding yourself? Not as an idea, but actually—how you speak, how you react, how you affect others?

**Questioner:** If I observe how I hurt others, I feel guilty.

**Speaker:** Guilt is another form of self-centeredness. It is still concerned with the "me." Instead of guilt, can there be a simple perception: "What I said caused pain"? Just the fact—without justification, without condemnation.

**Questioner:** If I see it clearly like that, what happens?

**Speaker:** Then there is sensitivity. Not cultivated sensitivity, but a natural sensitivity that comes from seeing. And from

that sensitivity, right action flows—not according to a rule, but from understanding.

**Questioner:** So, meditation is not separate from daily life?

**Speaker:** There is no separation. The moment you separate meditation from life; it becomes an escape. Sitting quietly for a few minutes while living the rest of the day in conflict is not meditation. Meditation is the continuity of awareness in daily living—while walking, speaking, working, relating.

**Questioner:** Does this awareness ever become complete?

**Speaker:** Awareness is not something that accumulates. It is not "I am more aware today than yesterday." That is measurement, and where there is measurement, there is comparison. Awareness is always in the present. Either you are aware, or you are not.

**Questioner:** What is the state of the mind that is aware in this way?

**Speaker:** Such a mind is extraordinarily quiet. Not because it has forced itself to be quiet, but because it has understood its own movement. Thought finds its right place. It is used when necessary, but it does not dominate.

**Questioner:** And in that quietness?

**Speaker:** In that quietness, there is something beyond the mind—not mystical, not to be imagined—but something vast, immeasurable. It comes into being only when the mind is completely still, without any movement of becoming.

**Questioner:** So, meditation is not a method, not a system?

**Speaker:** If you follow a method, you are merely repeating, imitating. That leads to dullness. Meditation is alive, dynamic. It cannot be practiced. It can only be lived.

**Questioner:** Then what is the essence of meditation?

**Speaker:** To be aware—completely, choicelessly—of the whole movement of life within and without. To watch your thoughts, your feelings, your reactions, your relationships, without distortion. In that awareness, there is no center, no "me" observing.

And where the "me" is not, there is freedom.

That freedom is meditation.

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# The Body Belongs to the Cosmos

This body is not something separate from the universe.

The elements that constitute it — the minerals in the bones, the water in the blood, the oxygen that flows through the lungs — all come from the earth, the air, the vast processes of nature. The very atoms that form this body were forged in ancient stars long before this organism came into being.

In that sense, the body is the cosmos expressing itself as life.

For a brief span of time the universe has taken this form — breathing, moving, perceiving, thinking. But this form is not permanent. It is part of the endless movement of creation and dissolution.

The body arises from the cosmos and inevitably returns to it.

Yet the human mind introduces something that does not belong to this natural movement — the psychological sense of "me."

Through memory, experience, and identification, thought creates an image called the self.

This self says,
"My body,"
"My life,"
"My achievements,"

“My beliefs.”

But the body does not belong to the self.

The body belongs to the earth, to the vast processes of the universe.

The self is only a structure created by thought — a bundle of memories, desires, fears, and ambitions.

And when this psychological structure interferes with life, it distorts the natural movement of existence.

The self seeks continuity, permanence, and importance.
It struggles, competes, accumulates, and divides.

In doing so it creates conflict — within the individual and within humanity.

But the body itself has no such conflict.

It follows the intelligence of life.

The heart beats without ambition.
The lungs breathe without belief.
Cells grow, renew, and die without seeking immortality.

Nature moves in harmony with the whole.

It is thought, with its insistence on identity and permanence, that creates disorder.

When the mind sees this clearly, something extraordinary happens.

The psychological self begins to lose its dominance.

Life is no longer lived as a struggle to maintain an image of "me."

Instead, there is a simple awareness that this body is part of the vast movement of the cosmos.

Then living becomes a participation in that movement rather than an attempt to control it.

And when the time comes for the body to end, there is no resistance.

What came from the cosmos returns to the cosmos — unburdened by the illusions of the self.

In that understanding there is great simplicity.

Life is lived fully while it lasts, and when it ends there is no tragedy.

It is simply the universe continuing its infinite movement.

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**Questioner:**
You often say that the self is an illusion created by thought. But what about the body? Surely the body is real and belongs to the individual.

**Teacher:**
Let us look at the body carefully.

What is this body actually made of?

The elements that compose it — carbon, oxygen, hydrogen, calcium, iron — all come from the earth. The water that circulates through the body is the same water that moves through rivers and oceans. The air that sustains life is the same air that moves across mountains and forests.

In fact, the very atoms that form the body were once part of the stars.

So, the body is not separate from the universe.

It is the cosmos expressing itself as a living organism.

**Questioner:**
But we usually feel that the body belongs to “me.”

**Teacher:**
Yes, that is how we think about it.

Thought says, “This is my body.”

But is it really yours?

Did you create it?

Did you design the extraordinary intelligence that allows the heart to beat, the lungs to breathe, the brain to function?

All these processes are taking place without the intervention of the self.

Life operates through this organism with a remarkable intelligence that thought cannot fully comprehend.

**Questioner:**
So, the body is part of the movement of nature?

**Teacher:**
Exactly.

For a brief period of time the cosmos has taken this form — this body, this brain, this living organism.

But this form is not permanent.

Just as a tree grows, flowers, and eventually withers, the body also undergoes a process of birth, growth, aging, and ending.

Every system that maintains life is constantly changing.

Cells are continuously being born and dying.
The body renews itself through an endless process of transformation.

This movement of change is the very nature of life.

**Questioner:**
Then where does the sense of “me” come from?

**Teacher:**
The sense of “me” is created by thought.

Thought collects memories, experiences, knowledge, and images. It builds a psychological structure and calls that structure the self.

That self says:

“My body,”
“My possessions,”
“My beliefs,”
“My achievements.”

But the body does not belong to the self.

The body belongs to the vast movement of nature.

The self is only a conceptual structure created by memory and identification.

**Questioner:**
Then why does the self feel so real?

**Teacher:**
Because thought constantly sustains it.

Through memory and identification, the mind gives continuity to the idea of “me.”

But this continuity is not permanence.

It is merely the repetition of memory from moment to moment.

Meanwhile the body continues its natural process of change.

Eventually the systems that sustain life lose their balance.

The heart weakens, the organs fail, and the organism comes to an end.

This is the natural movement of life.

**Questioner:**
Yet human beings are deeply afraid of this ending.

**Teacher:**
Yes, because the self wants to continue.

Thought has created an image of permanence — the idea of an eternal self, a soul that survives death, or some form of rebirth.

These ideas may offer comfort, but they arise from the mind's refusal to accept the fact of impermanence.

The mind says, "I must continue."

But the self it wants to preserve is itself a product of thought.

**Questioner:**
Then what happens when one truly understands this?

**Teacher:**
When the mind sees clearly that the self is an illusion created by thought, its grip begins to loosen.

Then the body is no longer experienced as the possession of an ego.

It is seen simply as part of the vast movement of life.

You begin to perceive that this organism is made of the cosmos.

For a brief moment the universe has taken this form.

And when that moment ends, the elements that compose the body return to the same cosmic movement from which they arose.

**Questioner:**
Does that understanding remove the fear of death?

**Teacher:**
When there is no psychological attachment to the idea of a permanent self, death is no longer seen as the destruction of "me."

It is simply the ending of a form.

What came from the cosmos returns to the cosmos.

If the mind has lived without the burden of self-centeredness, without the endless struggle to maintain an identity, then the ending of the body is not tragic.

It is part of the natural order of existence.

**Questioner:**

So, the real problem is the self?

**Teacher:**
Yes.

The self adulterates life.

It introduces division, ambition, fear, and conflict into the natural movement of existence.

But when the self is quiet, life flows in harmony with the whole.

Then one sees a simple and profound truth:

This body is not separate from the universe.

It is the universe living for a brief moment in this form.

And when the time comes, it merges back into the vastness of the cosmos — unburdened by the illusion of the self.

*****

# Man, the Cosmos, and the Illusion of Separation

Life is of the cosmos.
Not merely connected to it, not influenced by it—but of it.
The same vast intelligence that moves the galaxies, that shapes the mountains, that unfolds the leaf and the flower, is the very essence of life in man.

The cosmos moves in an extraordinary order.
There is a rhythm, a harmony, an immeasurable precision.
The sun rises and sets without confusion, the seasons come and go without resistance, the stars do not collide in chaos.
There is immensity, and within that immensity, an order that is not imposed, not controlled, not cultivated—it simply is.

And yet, when we turn to human life, we see something entirely different.

We see confusion, conflict, fear, ambition, sorrow.
We see man divided against man, and within himself divided endlessly.
He is torn between what he is and what he thinks he should be.
He lives in comparison, in imitation, in the shadow of ideals.

Why is there this contradiction?
Why should a being born of the cosmos live in such disorder?

To understand this, one must look very closely—not outward, but inward.

Man has created for himself a center—the “me,” the “self,” the “I.”
This center is not an actual entity but a movement of thought.
It is built from memory, from experience, from knowledge accumulated through time.
It is a bundle of past impressions, calling itself a permanent identity.

Thought, being limited, can only create within its own limitation.
And so, the self, being a product of thought, is itself limited, fragmented, incomplete.

But the tragedy is that this fragment assumes it is the whole.

From this arises the sense of separation.

Thought says: “I am different from you. I am separate from the world. I must protect myself, fulfill myself, become something.”
And in this movement of becoming, there is endless struggle.

The moment there is a center, there is a boundary.
And where there is a boundary, there must be conflict—between what is inside and what is outside, between what is and what should be.

So, disorder begins with this illusion of separateness.

Look at it carefully.

A tree does not say, “I must become a better tree.”

A river does not say, “I must achieve fulfillment.”
They are in harmony with the whole, not because they have disciplined themselves, but because they are not divided.

Man, however, lives in division.

He has divided himself inwardly—into thinker and thought, observer and observed, controller and controlled.
And outwardly, he has divided the world—into nations, religions, beliefs, ideologies.

These divisions are the projections of the inner fragmentation.

And then he tries to create order through systems, through laws, through discipline, through conformity.
But can order ever come out of disorder?

If the mind itself is fragmented, whatever it creates will carry that fragmentation.

So, one must ask:
Is it possible for the mind to be free of this division?

Not through effort, not through practice, not through any method—
because all methods are born of thought, and thought itself is the source of division.

Then what is one to do?

One has to see.

To see without distortion, without motive, without the interference of past knowledge.
To observe the movement of thought as it arises—without trying to control it, without identifying with it, without condemning or justifying.

In that observation, something extraordinary happens.

The observer, who is thought, begins to see that it is not separate from what it observes.
The thinker is the thought.
The observer is the observed.

This is not an idea to be accepted, but a fact to be seen.

And when this is seen deeply, the division ends.

Not gradually, not over time—but instantly.

With the ending of division, there is no center.
And without a center, there is no boundary.

Then what remains is not emptiness in the usual sense, but a vast, living stillness.

In that stillness, there is order—
not the order of discipline, but the order of wholeness.

This order is not brought about.
It comes into being naturally when disorder ends.

And disorder ends when the illusion of the separate self is seen for what it is.

Then man is no longer separate from the cosmos.

He is not an isolated entity struggling within it.
He is that total movement—
not as an idea, but as a living reality.

In that, there is no conflict.
No becoming.
No fear.

There is only a profound sense of being—
timeless, boundless, immeasurable.

And perhaps that is what it means to live in true order.

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**Questioner:**
Sir, you often say that life is of the cosmos, and that the cosmos is in order. But human life is full of disorder—conflict, fear, violence. Why is there such a contradiction?

**Teacher:**
Is there a contradiction, or is it that we are observing two different movements? The cosmos has its own order—vast, immeasurable, not put together by thought. But human beings live in a field of confusion. So, we must inquire: where does this confusion begin?

**Questioner:**
It seems to begin within us—in our thoughts, our relationships.

**Teacher:**
Yes, let us begin there. Not with theories, not with explanations, but with what actually is. When you say "within us," what do you mean? What is this "us"?

**Questioner:**
It is the self—the "me," with its thoughts, memories, experiences.

**Teacher:**
Quite right. Now, is that "me" something independent, something real in itself? Or is it put together by thought?

**Questioner:**
It appears to be put together by thought.

**Teacher:**
Thought is the response of memory, of experience, of knowledge. And all that is of the past, is it not? So thought is always limited.

Now, when thought creates the "me," that "me" must also be limited, fragmentary.

But see what happens. This fragment says, "I am separate. I must continue. I must become."
And in that very movement, there is division.

**Questioner:**
So, the sense of separation is created by thought?

**Teacher:**

Of course. Thought divides. It says, “This is me, that is you. This is mine, that is not mine.”
And from this division arises conflict—both inwardly and outwardly.

So, the disorder we see in the world is the outward expression of this inward division.

**Questioner:**
Then can we say that the root of disorder is this sense of the self?

**Teacher:**
Don’t say it—see it. There is a difference. If you merely agree verbally, it has no significance.

Observe yourself—your reactions, your fears, your ambitions.
In all that, there is a center operating—the “me.”

And that center is always seeking—security, pleasure, continuity.

**Questioner:**
Why does it seek security?

**Teacher:**
Because it is uncertain, fragile. Being put together by thought, it has no actual permanence. So, it tries to become permanent through identification—with beliefs, with possessions, with relationships.

But whatever it clings to is also impermanent. So, there is constant fear.

**Questioner:**
Then is fear inevitable as long as there is a self?

**Teacher:**
As long as there is a center which is separate, there must be fear. The two go together.

Now, can this center come to an end?

**Questioner:**
That is what I want to know—how to end it.

**Teacher:**
The moment you ask "how," you are already caught in the same movement. The "how" implies a method, a system, a practice. And who is to practice? The same "me."

So, the "me" is trying to get rid of itself—which is absurd.

**Questioner:**
Then what is one to do?

**Teacher:**
Can you observe without the observer?

**Questioner:**
I don't quite understand.

**Teacher:**

When you say, “I am observing my thoughts,” the “I” is separate from the thoughts, is it not? But is that so? Or is the “I” itself another thought?

Look at it carefully.

The observer is the observed.

**Questioner:**
You mean the thinker is the thought?

**Teacher:**
Exactly. That is a fact, not a theory.

When there is anger, there is no separate entity who is angry. There is only anger. But thought comes in and says, “I am angry,” creating a division.

This division is illusory.

When this is seen—not intellectually, but actually—then the division ends.

**Questioner:**
What happens when the division ends?

**Teacher:**
Then there is no center. And without a center, there is no boundary.

Then you are not separate from life, from the cosmos.

You are that movement—not as an idea, but as a fact.

**Questioner:**
Is that what you call order?

**Teacher:**
Order is not something you cultivate. It is not the result of discipline, control, or conformity.

Order comes when disorder ends.

And disorder ends when the illusion of separation is seen.

**Questioner:**
So, the key is to see the false as false?

**Teacher:**
Yes. To see the false as false is the beginning of intelligence.

And that intelligence is not yours or mine—it is not personal.

It is part of that vast order of the cosmos.

**Questioner:**
Then a human being can live in that order?

**Teacher:**
If there is no division, there is order.
If there is no center, there is no conflict.

Then life is no longer fragmented.

It is a single, undivided movement.

And in that, there is great beauty, great silence—
not cultivated, not sought after,
but there, when the mind is completely free of the self.

That freedom is order.

***

**The Cosmos Moves, Man Divides**

The cosmos moves—
in vast, unbroken order.

Stars do not argue with the night,
nor does the dawn resist the sky.
The river does not choose its path,
nor does the tree compare its height.

There is a rhythm—
ancient, immeasurable, whole.

And man…
born of this same immensity,
lives in fragments.

He names himself,
and in naming, divides.
He says, “I am,”
and in that word
builds a wall.

On one side—himself.
On the other—the world.

From this small center
begins the endless struggle—
to become,
to achieve,
to secure,
to endure.

He seeks order through effort,
peace through control,
love through possession.

But what he touches,
he breaks.

For thought, being limited,
can only create in pieces.

And the self—
woven of memory,
stitched by time—
is but a fragment
pretending to be whole.

So, he suffers.

Not because life is disorder,
but because he is divided from it.

And yet—
is he truly separate?

Or is it thought
that has whispered this illusion?

Look…
without naming.

Watch…
without the watcher.

See how the observer
is not apart from what is seen.
The thinker
is not different from thought.

In that seeing,
the wall trembles.

In that attention,
division ends—
not tomorrow,
not through effort,
but now.

And what remains
is not emptiness,
but a vastness
without center.

A silence
untouched by becoming.

Then man is not apart—
he is not a fragment
seeking the whole.

He is that movement.

As the river is the flow,
as the sky is the space,
as the stars are the night—

so is he,
when the self is not.

And in that,
there is order—
not made,
not practiced,
but living.

The cosmos moves…
and man, no longer divided,
moves as it.

*****

# What is the cosmos before life evolved?

Before life, before thought, before the word cosmos was ever spoken, what was there?

I would not begin with astronomy or chronology. I would first question the questioner.

Who is asking this question?
Is it thought, trying to project itself backward in time?
Or is it observation, silent, choiceless, without the desire to know?

Before life evolved, there was no observer.
And without an observer, there was no universe as we know it.

Stars may have burned, galaxies may have formed, space may have expanded, but these are descriptions created later by thought. They belong to knowledge, to measurement, to memory. They are not the actuality itself.

When there is no mind to name, to measure, to compare,
there is no before and no after.

So, the cosmos before life was not dead or alive.
Those are human categories.

It was not waiting for life.
It was not incomplete without awareness.

It was simply what is, without centre, without purpose, without direction.

The moment life evolved, thought appeared.
With thought came time, fear, meaning, purpose, and the idea of a universe separate from the observer.

And with that separation, conflict was born.

I would turn the question inward.

Can you look at the universe now,
without the past of knowledge,
without the future of becoming,
without calling it cosmos?

If you can look without thought, then you are touching that same state which existed before life evolved, not in time, but now.

In that silence,
there is no life and no non-life,
no evolution and no origin,
no cosmos and no observer.

There is only immeasurable order, which thought later calls chaos or universe.

So, the real question is not what was the cosmos before life,
but can the mind be as it was before thought,
now, while alive?

In that state, the cosmos is not something out there.

It is not separate from you.

And then the question dissolves, not with an answer,
but with understanding.

***

**Questioner:**
What was the cosmos like before life evolved—before there were human beings to observe it?

**Teacher:**
Why do you ask this question?

**Questioner:**
Out of curiosity. I want to understand the origin—what existed before consciousness appeared.

**Teacher:**
Is it curiosity, or is it the mind seeking security in explanation?
Notice this carefully. The mind wants to know what was, because it feels uncertain about what is.

**Questioner:**
But surely the universe existed before life. Science tells us so.

**Teacher:**
Science gives descriptions, measurements, calculations—formulated now, by thought now.
But what is it that says, “there was a universe before life”?

**Questioner:**

Thought says so, based on evidence.

**Teacher:**
Yes. Thought projects itself backward in time and calls that projection "before."
But can thought ever touch what is beyond thought?

**Questioner:**
Are you saying the cosmos did not exist before life?

**Teacher:**
I am saying something much subtler.
Without an observer, without consciousness as we know it, there is no universe as we experience it.

**Questioner:**
But stars, galaxies, space—surely, they were there.

**Teacher:**
"They were there" is still language, still memory, still knowledge.
All that implies a thinker standing outside, looking in.

Before life evolved, there was no:

- observer
- experiencer
- center

So, what meaning has the word cosmos there?

**Questioner:**
Then what was it?

**Teacher:**
The moment you ask what, you have already entered the field of thought.
What existed cannot be captured by description.

**Questioner:**
Was it order? Chaos?

**Teacher:**
Order and chaos are human ideas.
They arise only when thought compares, measures, judges.

Before life, there was no disorder—because disorder exists only in the mind.

**Questioner:**
Then was the universe unconscious?

**Teacher:**
Unconscious in relation to what?
You are still using life as the reference point.

Life did not arrive into something incomplete.
Life is part of the same movement—neither higher nor lower.

**Questioner:**
So, evolution did not give meaning to the cosmos?

**Teacher:**
Meaning is invented by thought.
The cosmos needs no meaning.
Only the frightened mind asks for purpose.

**Questioner:**
Is it possible to perceive now what existed before life?

**Teacher:**
Not through time. Not through imagination.

But perhaps through silence.

When the mind is completely still—
not practicing stillness, not seeking silence—
then the mind is without past, without future.

In that state, the mind is as it was before thought.

**Questioner:**
And in that stillness?

**Teacher:**
There is no cosmos and no observer.
No life and no non-life.
Only immeasurable movement—nameless, timeless.

Then the question "what was the cosmos before life evolved?"
no longer arises.

**Questioner:**
Why?

**Teacher:**
Because the mind that asks has ended.
And where the mind ends, the cosmos begins—not as an idea,
but as what is.

***

Before breath,
before the stir of a cell,
before the question why,
there was no witness.

Stars did not know they burned.

Space did not call itself vast.
Time had not yet learned
to move forward or back.

There was no waiting for life,
no promise hidden in dust,
no destiny shaping the dark.
These are inventions of thought.

Silence was not silence—
for who was there to hear it?
Darkness was not empty—
for emptiness needs a mind to be named.

No order, no chaos,
no beginning, no end.
Only an unmeasured movement
without direction or centre.

Then life appeared—
and with it, the eye that separates,
the word that divides,
the thought that says this is and that was.

The cosmos became an object,
and man became a stranger to it.

But if thought grows quiet now,
if memory loosens its grip,
if the observer dissolves into seeing,

then the mind is again
as it was before life asked questions.

Not in time.
Not in history.
But now.

And in that stillness,
there is no universe to explain,
no life to justify itself—

only what is,
nameless, whole,
without beginning.

***

- *Before the mind named the universe, there was no universe to be named.*
- *Where there is no observer, there is no before and no after.*
- *In the absence of thought, creation is not an event—it is.*
- *Life did not give meaning to the cosmos;*
  *meaning arose when thought began to ask.*
- *When the mind is utterly still, it touches what was never born.*

*****

# The Image and the Immeasurable

To imagine the unknowable, the immeasurable, and to give it a human form is already to move away from truth. The human form is biologically conditioned, limited by time, memory, and sensation. Whatever the mind shapes within these limits cannot possibly touch that which is beyond measure. What is born of thought must inevitably carry the shadow of thought—and therefore cannot be the real.

Yet the mind seeks comfort. It says, “I need a form to meditate, an image to concentrate upon, a symbol to hold.” This very need reveals the fear of being empty, of standing alone without support. So, the mind creates a figure—divine, sacred, reassuring—and then worships its own projection. What it calls meditation is often only the repetition of this image, sustained by desire and habit.

Meditation, then, becomes an act of becoming—becoming silent, becoming pure, becoming one with the imagined ideal. But becoming is time, and time is thought. Where there is thought, there is measurement; and where there is measurement, the immeasurable cannot be.

The insistence that a form is necessary is rooted in conditioning. From childhood, the mind is trained to accept authority—religious, psychological, cultural. It is told that truth must have a name, a shape, a method. Gradually, the mind loses confidence in simple observation and seeks refuge in symbols. But symbols are not the real; the word is not the thing.

To see this clearly—not intellectually, but directly—is to end the need for images. When the mind observes itself without choice, without direction, without motive, there is a natural quietness. This quietness is not cultivated; it comes when the noise of becoming ends.

In that stillness, there is no observer and no observed, no meditator and no object of meditation. There is only attention—vast, uncentered, without boundary. Such attention has no form, and therefore no limitation.

The immeasurable is not reached by imagination, nor approached through symbols. It is present only when the mind ceases to interfere—when it no longer projects, names, or seeks. Then what is sacred is not something thought about, but something lived.

And this living truth requires no image, no method, no belief—only the courage to see falseness as falseness, and to remain with what is, completely.

***

**Questioner:**
Is it not natural for the mind to imagine the unknowable in some form? After all, the mind needs something to hold on to. They say a form is necessary to meditate.

**Teacher:**
Is it necessary—or is it merely familiar? Before we accept that statement, let us look at the mind that demands a form. Why does it need one?

**Questioner:**

Because without a form, the mind wanders. It becomes restless, uncertain, afraid. A form gives it direction.

**Teacher:**
Direction toward what?

**Questioner:**
Toward the sacred, the divine, the immeasurable—whatever one may call it.

**Teacher:**
But can the immeasurable be approached through direction? Direction implies distance, does it not? A beginning, a path, an end.

**Questioner:**
Yes, but without some object, some image, how can one meditate at all?

**Teacher:**
First, let us ask: what is meditation? Is it the act of concentrating on an image? Or is it something entirely different?

**Questioner:**
Most traditions say meditation requires focus—on a symbol, a form, a mantra, or an idea of the divine.

**Teacher:**
Traditions say many things. But we are not concerned with what has been said; we are concerned with what is true. So let us observe directly. When you concentrate on a form, what is actually taking place?

**Questioner:**
The mind excludes other thoughts and holds on to that form.

**Teacher:**
And who is doing this excluding?

**Questioner:**
The mind… the meditator.

**Teacher:**
So, there is a meditator, an image, and the effort to sustain that image. Is that not a movement of thought?

**Questioner:**
It is thought, yes—but disciplined thought.

**Teacher:**
Thought nevertheless. And thought is born of memory, of the past, of experience. Can that which is limited by time touch the timeless?

**Questioner:**
You are suggesting that any image the mind creates is false?

**Teacher:**
Not morally false—factually false. The mind is biologically conditioned. Its structure is limited by sensation, memory, language. Whatever it imagines carries that limitation. When it imagines the immeasurable, it is still operating within its own boundaries.

**Questioner:**

But without imagination, how does one approach the unknown?

**Teacher:**
Why do you assume one must approach it? That assumption itself may be the obstacle.

**Questioner:**
Then what is wrong with imagining the divine in a human form, as many religions do?

**Teacher:**
Nothing is "wrong" in the sense of condemnation. But see the fact: when you give the unknowable a human form, you have already reduced it to what you know. You have made the vast fit into the small.

**Questioner:**
Yet the form seems to help devotion, surrender, love.

**Teacher:**
Does it bring love—or attachment? Does it bring surrender—or obedience? Observe carefully. When there is an image, there is fear of losing it, desire to protect it, conflict with other images.

**Questioner:**
So, the image divides?

**Teacher:**
Inevitably. One image against another image, one belief against another belief. The mind may call it the divine, but it remains its own projection.

**Questioner:**
Then is all religious meditation false?

**Teacher:**
We are not judging traditions. We are asking a simple question: Is the mind free while meditating on an image? Or is it merely occupied?

**Questioner:**
Occupied… yes, it is occupied.

**Teacher:**
And an occupied mind, however sacred its occupation, is still a busy mind. Can a busy mind perceive the immeasurable?

**Questioner:**
Then what happens if there is no form, no object?

**Teacher:**
The mind feels lost.

**Questioner:**
Yes—empty, insecure.

**Teacher:**
Stay with that feeling. Do not escape from it by inventing an image. Observe it. That insecurity is the mind facing itself without support.

**Questioner:**
But that is frightening.

**Teacher:**

Of course. The mind has lived on supports—beliefs, symbols, authorities. To stand alone is to die to the known. But only then is there freedom.

**Questioner:**
Are you saying meditation is not something we do?

**Teacher:**
Exactly. Meditation is not a practice. It is not repetition. It is not control. All control implies a controller, and the controller is the past.

**Questioner:**
Then what is meditation?

**Teacher:**
Meditation is observation without choice. To watch the movement of thought as it arises, without naming it, without condemning it, without following it.

**Questioner:**
That seems too simple.

**Teacher:**
The mind prefers the complex because complexity gives it importance. Simplicity leaves no place for the “me.”

**Questioner:**
In such observation, is there no center at all?

**Teacher:**
When observation is complete, there is no observer. There is only seeing. Just as when you truly listen, there is no listener—only listening.

**Questioner:**
And in that state?

**Teacher:**
There is no question about the immeasurable. The mind is silent—not because it has been forced into silence, but because it sees the futility of its own noise.

**Questioner:**
Is that silence the sacred?

**Teacher:**
Do not name it. The moment you name it, you make it into memory. Let it be unknown.

**Questioner:**
Then the immeasurable cannot be imagined, approached, or invited?

**Teacher:**
No. It is present when the false is completely seen as false. When the mind no longer projects, no longer seeks comfort in images.

**Questioner:**
So, the demand for a form is itself the problem?

**Teacher:**
Yes. That demand arises from fear, from the desire for continuity. When that fear is understood—not suppressed—the need for form ends naturally.

**Questioner:**
And then?

**Teacher:**
Then life itself becomes meditation. Not something separate from daily living. In walking, in speaking, in silence, in relationship.

**Questioner:**

So, truth is not something to be visualized?

**Teacher:**
Truth is not an image. It is a living movement. And only a mind that is empty of its own projections can meet it.

**Questioner:**
That emptiness—is it not nothingness?

**Teacher:**
It is nothingness to the mind that wants something. But in that nothingness, there is vastness. Only the empty cup can receive.

**Questioner:**
I see now. To imagine the immeasurable is to deny it.

**Teacher:**
Not deny—replace it. And when replacement ends, what is may reveal itself. Or it may not. But the mind is then honest, clear, and free.

And that freedom is the beginning of meditation.

*****

# In the Name of God

Man lifts the sword
and whispers the name of God.

He builds temples to the sacred
and beside them prepares the battlefield.

He kneels in prayer in the morning
and by evening he is ready to kill
the one who prays differently.

And he says,
“I defend God.”

But does the immeasurable need protection?
Does the sacred demand blood?

Or is it that man,
lost in fear and belief,
has created God in his own image
and now fights for that image?

Thought carves the divine into fragments—
Hindu God,
Muslim God,
Christian God,
Buddhist truth.

Each fragment guarded,
each belief defended,
each banner raised

against another human being.

And the earth,
which belongs to no religion,
drinks the blood of its children.

Is this the work of God?

Or the work of the human mind
that cannot live without division?

The mind first invents the symbol,
then worships the symbol,
then kills for the symbol.

What a strange devotion.

Truth has no temple.
The sacred belongs to no scripture.
The infinite wears no label.

Where belief ends,
where the noise of ideology falls silent,
where the mind stands naked without identity—

there begins a different holiness.

In that silence
there is no Hindu,
no Muslim,
no Christian.

There is only humanity.

And where there is humanity,
there is no killing in the name of God.

There is only the quiet flowering
of the sacred.

***

**Questioner:**
It seems that religion may have originally been created to organize society — to help groups live together, share resources, and reduce conflict. The fear of hell and the promise of heaven probably encouraged people to behave well. But later human beings began fighting in the name of religion. Even today, when humanity has enormous capacity to move, communicate, and share resources, we still see conflicts based on religion. At the same time, human beings are capable of great generosity. How do we understand this contradiction?

**Teacher:**
Let us examine it very carefully.

Human beings have always needed some form of order to live together. Without order there would be chaos. So, societies created systems of law, moral codes, and religious structures to regulate behavior.

Religion, in many cases, became part of this social structure.

It said: behave well, do good, and you will be rewarded with heaven. Behave badly, and you will be punished in hell.

Such ideas may have been used to encourage discipline and cooperation.

But we must ask a fundamental question: does fear create goodness?

If a man is kind only because he fears punishment, is that kindness?

Or is it merely obedience?

If a person acts generously because he hopes for reward in another world, is that generosity?

Or is it simply a subtle form of self-interest?

So, morality based on fear and reward is not true goodness.

It is a form of psychological control.

**Questioner:**
Are you saying that religion has been used as a way of controlling people?

**Teacher:**
Historically, that has often been the case.

Organized religions developed structures — priests, institutions, doctrines, rituals. These structures offered comfort and certainty to people who were afraid of the uncertainties of life.

But gradually belief became something more than guidance.

It became identity.

A person did not simply follow a religion; he became that religion psychologically.

He said, “I am a Hindu,” or “I am a Muslim,” or “I am a Christian.”

Through that identification he felt he belonged to a group.

But the moment identity is built around belief, division begins.

**Questioner:**
Because others belong to different beliefs?

**Teacher:**
Exactly.

One group says, “Our belief is the true one.” Another group says the same.

Each group defends its belief as sacred.

From this comes conflict.

So, the very thing that may have been intended to bring order and harmony has also created deep division.

Look at the history of humanity.

Wars, persecutions, and endless suffering have been justified in the name of religion.

People have killed each other while invoking the name of God.

This is one of the greatest tragedies of human civilization.

**Questioner:**
But at the same time human beings can also be extraordinarily generous. People help strangers, share resources, and show compassion. How can the same humanity be capable of such cruelty and such kindness?

**Teacher:**
Because the human mind is deeply contradictory.

When the mind acts through identification — with religion, with nation, with ideology — it becomes narrow.

In that narrowness it sees only its own group.

Anyone outside that group is regarded as different, sometimes even as an enemy.

From that perception come violence and cruelty.

But when identification is absent, something very different happens.

Then you see another person simply as a human being.

You recognize that he suffers as you suffer, that he seeks happiness as you seek happiness.

In that recognition compassion arises naturally.

**Questioner:**
So, generosity appears when we are not identified with a group?

**Teacher:**
Yes.

In moments when the mind is free from labels and divisions, there is a natural sense of human connection.

But unfortunately, most of the time the mind is conditioned by centuries of belief and tradition.

It carries the burden of identity — religious, national, ideological.

And that conditioning creates separation.

**Questioner:**
Then what is true religion?

**Teacher:**
Surely religion is not belief.

It is not the acceptance of doctrines, rituals, or organized systems of thought.

A truly religious mind is a mind that is free from all psychological divisions.

It does not belong to any ideology.

It does not identify itself with any group.

Such a mind is not driven by fear of hell or desire for heaven.

It acts from understanding.

And from that understanding arises compassion.

**Questioner:**
Is such a transformation possible for humanity?

**Teacher:**
It must begin with the individual.

Not with systems, not with institutions, but with the human mind itself.

If you see clearly how identification creates division, and how division inevitably leads to conflict, then the mind may naturally drop these identifications.

Then you are not a Hindu, a Muslim, or a Christian psychologically.

You are simply a human being.

And when the mind sees itself as part of the whole of humanity, generosity is no longer extraordinary.

It becomes natural.

Only such a mind can end the long history of violence carried out in the name of religion.

And only such a mind may discover what is truly sacred — something far beyond belief, beyond fear, beyond reward and punishment.

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# The illusion of the Saviour

**Where Silence Needs No Savior**

**Questioner:**
Sir, people have always believed that God saves. In suffering, in confusion, in fear—we turn to God and ask to be saved. Is that not true?

**Teacher:**
Who is the entity that is asking to be saved?

**Questioner:**
It is me—the person who suffers, who is confused, who is afraid.

**Teacher:**
So, the one who seeks salvation is the one who is in disorder. And this "me," with all its fears, beliefs, and experiences, is asking for something outside of itself to bring order. Is that not so?

**Questioner:**
Yes, that seems right.

**Teacher:**
Now, when you say "God saves," what do you mean by that word "God"? Is it not something you have been told, something you have read, something you have imagined according to your conditioning?

**Questioner:**

Perhaps it is based on belief, tradition, and hope.

**Teacher:**
Exactly. So, the mind, being in confusion, projects an image of something greater, something sacred, and then seeks comfort in that projection. Therefore, is it God that saves—or is it your own thought creating an illusion of safety?

**Questioner:**
Then are you saying God does not save?

**Teacher:**
We are not denying or affirming anything. We are inquiring. Please see the beauty of it—just observe without conclusion. When the mind is frightened, it seeks security. It invents a savior, a belief, a system. But that which is invented by thought cannot be the timeless.

**Questioner:**
Then what actually brings about freedom from suffering?

**Teacher:**
Let us look at it differently. When your mind is completely quiet—not made quiet through discipline, not forced into silence, but naturally still—what takes place?

**Questioner:**
There is a sense of peace… a clarity.

**Teacher:**
In that silence, is there a "you" who is suffering?

**Questioner:**

No… in that moment, there is no suffering.

**Teacher:**
Then see the fact: it is not something outside that saves you. It is the ending of the "me," with all its noise, its fears, its constant becoming. That ending is silence.

**Questioner:**
So, silence saves?

**Teacher:**
Do not make silence into another savior. The moment you say "silence saves," you have already moved away from it, turned it into an idea, an object to be achieved.

**Questioner:**
Then what is the truth of it?

**Teacher:**
The truth is very simple, but the mind makes it complex. When there is complete attention—attention in which there is no center, no observer—then there is a silence which is not cultivated. In that silence, there is no conflict, no fear, no seeking.

And where there is no conflict, what is there to be saved from?

**Questioner:**
That is profound… So, the whole idea of being saved may itself be an illusion?

**Teacher:**

Of course. As long as there is the one who seeks to be saved, there must be fear, and therefore the search for protection. But when the mind understands itself completely—its movements, its illusions, its desires—then that very understanding brings about a natural stillness.

That stillness is not yours or mine. It is not personal.

**Questioner:**
Is that stillness sacred?

**Teacher:**
When the mind is utterly silent, not fragmented, not seeking, not becoming—there is something immeasurable. You may call it sacred, you may call it God, or you may not name it at all.

But the naming is irrelevant.

What matters is that the mind is free.

**Questioner:**
So, God does not save, and silence does not save… but in silence, there is no need for saving?

**Teacher:**
Yes. That is the beauty of it.

Where there is silence, the question of salvation does not arise.

**Closing Reflection**

Man has always sought a savior—something beyond himself to rescue him from his own confusion. But what if the very seeker is the source of confusion?

In the ending of the seeker, there is a silence.
In that silence, there is no fear.
In that silence, there is no division.

And perhaps, in that silence, lies the only truth that has no need to save—because nothing is broken.

***

You have prayed to the sky
with folded hands and a trembling heart,
whispering to the unknown—
“Save me.”

From what,
and from whom,
are you asking to be saved?

Is it not from yourself—
from the noise you have gathered,
from the fears you have named,
from the shadows cast by thought?

———

You built a temple out of hope,
and in its sanctum
placed an image—
carved by longing,
polished by belief,
guarded by fear.

And before it you knelt,
not seeing
that the worshipper
and the worshipped
were born of the same mind.

———

Thought, in its loneliness,
creates the eternal.
And then bows before its own creation,
calling it divine.

But the created
cannot free the creator.

The prisoner
cannot unlock his chains
with imagined keys.

———

Then one day—
not through effort,
not through discipline,
not through the will to become—

there is a simple seeing.

A seeing without motive,
without direction,
without the whisper of “more.”

———

And in that seeing,
thought falls silent.

Not suppressed,
not controlled,
but ending
as a flame ends
when there is no fuel.

_____

What remains?

Not you.
Not God.
Not the seeker
nor the sought.

Only silence.

_____

A silence
that does not belong to time,
that is untouched by experience,
that carries no memory
of yesterday's sorrow.

_____

In that silence,
who is there to be saved?

And what is there to escape?

_____

The river has reached the ocean
without knowing it moved.

The drop has vanished—
not into something greater,
but into what always was.

———

Call it sacred,
or do not call it at all.

For the moment you name it,
you step away.

———

Remain—
if you can—
with that which cannot be held.

A silence
that neither saves
nor abandons,

because in it
there is nothing broken,
and no one left
to be saved.

*****

# When Symbols replace life

Man is capable of extraordinary contradiction.

He bows before a rat when it is carved in stone and placed beside the image of God, yet he instinctively tries to kill the same rat when it appears alive in his house. He offers prayers to the stone image of a snake, decorates it with flowers, calls it sacred, yet recoils in fear and violence when the living snake crosses his path.

He garlands the photograph of his dead parents, touches it reverently, sheds tears before it, yet when those parents were alive, he may not have had the patience, care, or affection to live with them without conflict.

What is sacred here?
The stone?
The image?
The memory?
Or something else altogether?

This contradiction reveals something fundamental about the human mind.

Man does not respond to life.
He responds to symbols.

The living rat disturbs his comfort.
The living snake threatens his security.
The living parent challenges his habits, his opinions, his self-image.

But the stone rat does not move.
The stone snake does not threaten.
The photograph does not argue back.

Thought feels safe with what is dead, fixed, and predictable.
It can control it.
It can worship it.
It can name it sacred.

Life, on the other hand, is unpredictable.
It moves.
It does not conform to belief or image.
And therefore, it becomes inconvenient.

So, man creates a strange division:
He calls life sacred in words,
but destroys it when his self feels endangered.

He says all life is divine,
yet kills when fear arises.
He speaks of compassion,
yet reacts violently when his security, pleasure, or identity is threatened.

This is not hypocrisy in the ordinary sense.
It is ignorance of one's own conditioning.

The self is always at the centre.
When the self is comfortable, it speaks of love, non-violence, and unity.
When the self is threatened, belief collapses and instinct takes over.

Then prayer has no meaning.
Worship has no meaning.
Words like God, life, sacredness become mere decorations.

To see this fact without justification, without condemnation,
without escape,
is the beginning of intelligence.

Not to say,
“I should be different,”
but to see clearly,
“This is how the mind operates.”

As long as the self is the centre,
love will always be secondary.
As long as fear governs action,
violence will continue, whether openly or subtly.

The sacred is not in stone.
It is not in images.
It is not in memory.

If there is anything sacred,
it is life itself.
And life is not something to be worshipped,
but something to be understood and lived with,
moment to moment,
without fear,
without division,
without the self-standing at the centre.

When that understanding is absent,

man will continue to worship symbols
and destroy life.

And he will never see the contradiction,
because thought itself depends on it.

***

**Questioner:**
Man worships a rat when it is carved in stone and placed beside God, yet tries to kill the same rat when it appears alive. He prays to a stone snake, but destroys the living snake. He garlands the photograph of his dead parents, yet may not have treated them with love when they were alive. Why does this contradiction exist?

**Teacher:**
Do not call it contradiction too quickly. First observe it without judgement. This behaviour reveals the structure of the human mind.

**Questioner:**
But is it not hypocrisy?

**Teacher:**
The word hypocrisy is an escape. It condemns, but it does not explain. Let us see the fact. Man does not respond to life; he responds to images created by thought.

**Questioner:**
What do you mean by images?

**Teacher:**

The stone rat, the stone snake, the photograph of the parents. These are fixed. They do not move. They do not threaten. They are safe.

**Questioner:**
And the living rat or snake?

**Teacher:**
They move. They intrude. They disturb comfort. They create fear. Where there is fear, thought reacts violently.

**Questioner:**
So, fear decides what is sacred?

**Teacher:**
Observe carefully. When the self is not threatened, man talks of love, non-violence, and the unity of life. When the self feels endangered, all belief disappears.

**Questioner:**
Then prayer has no real meaning?

**Teacher:**
Prayer has meaning only as long as it does not interfere with self-interest. The moment survival, comfort, or identity is threatened, prayer ends and action begins.

**Questioner:**
What about parents? Why is affection easier after death?

**Teacher:**

Because death removes relationship. Living relationship demands attention, patience, and sensitivity. A photograph demands nothing. Memory is easier than living contact.

**Questioner:**
So, man loves memory, not life?

**Teacher:**
Yes. Memory is controllable. Life is not. Thought prefers what it can manage.

**Questioner:**
Man, often says that all life is sacred. Is that merely an idea?

**Teacher:**
An idea operates only when convenient. When fear arises, the idea collapses. Then violence is justified in the name of protection.

**Questioner:**
Is this conflict resolvable?

**Teacher:**
Not by becoming better, not by practising ideals. All that still centres around the self.

**Questioner:**
Then what is required?

**Teacher:**
To see the fact without escape. To see that thought worships symbols and fears life. To see that the self is always at the centre.

**Questioner:**
And if one sees this clearly?

**Teacher:**
Seeing itself is action. When there is no fear, there is no need to worship symbols. Compassion is then not cultivated; it is natural.

**Questioner:**
So, the sacred is not in stone or image?

**Teacher:**
The sacred is not something you worship. It is something you do not destroy.

**Questioner:**
And what destroys it?

**Teacher:**
Fear, attachment, and the demand of the self to survive psychologically.

**Questioner:**
Until the self is understood, man will continue this pattern?

**Teacher:**
Yes. He will worship symbols, destroy life, and call it religion.

***

Man bows before a rat
when it is carved in stone.

He folds his hands,
calls it sacred,
places it beside God.

But when the rat is alive,
breathing, moving,
sharing the same space,
he reaches for a stick.

He worships the stone snake,
covers it with flowers,
whispers prayers.
But when the living snake appears,
fear rises
and the sacred becomes an enemy.

He garlands the photograph
of his dead parents.
He stands silently before memory.
But when they were alive,
demanding attention,
patience,
care,
love was difficult.

What does man worship?

Not life.
He worships what is still,
what does not disturb,
what does not threaten
his comfort.

Stone does not move.
Images do not argue.
Photographs do not ask
to be understood.

Life is dangerous.
It is unpredictable.
It cannot be controlled.

So, man divides.

He calls life sacred in words,
but destroys it
when his self is at stake.

When there is no threat,
he speaks of compassion.
When fear arises,
belief disappears.

God remains in stone.
Love remains in memory.
Violence enters action.

This is not morality.
This is not religion.
This is the movement of thought
protecting itself.

The self stands at the centre,
and everything else is secondary.

Where the self feels safe,

there is prayer.
Where the self feels threatened,
there is killing.

The sacred is not in stone.
It is not in images.
It is not in memory.

If there is anything sacred,
it is life itself.

And life is not to be worshipped,
but to be met
without fear,
without division,
without the self-standing apart.

Until then,
man will continue to bow before symbols
and destroy what lives.

And call it religion.

*****

# Is There Truth in Devotion?

In what we commonly call bhakti, devotion, there is surrender. But one must ask: to what is one surrendering? Is it to Truth—or to an image created by thought and sustained by belief?

Man creates an image which he calls supreme: a god, a saviour, a guru, an ideal. This image is assembled from memory, tradition, fear, hope, and longing. Having created it, he bows before it, prays to it, and calls this act devotion. But can surrender to one's own projection ever lead to Truth?

Devotion, as it is generally understood, is attachment in a sacred form. One attaches oneself to an image because that image promises comfort, security, meaning, or salvation. The mind, frightened of uncertainty and inward emptiness, seeks shelter. It says, "I surrender," but this surrender is not freedom; it is dependence. It is the desire to be guided, protected, and assured.

In this process, thought plays a central role. Thought imagines the supreme and then kneels before its own creation. It divides life into the devotee and the object of devotion, the worshipper and the worshipped. Where there is division, there must be fear, effort, and imitation—and therefore there cannot be Truth.

Truth is not something to which one can surrender, because surrender implies a someone who surrenders and a something to which surrender is offered. Truth is not an object, not an

image, not an authority. It cannot be approached through devotion as obedience, repetition, or belief.

Then is all devotion false?

One must be careful here. What is false is devotion born of thought, fear, and desire. Such devotion may produce intense emotion, tears, ecstasy, and a sense of belonging—but it does not bring understanding. It dulls inquiry. It replaces perception with belief. It gives answers before the question is fully understood.

But there is another quality, which is often mistakenly called devotion.

When the mind is completely attentive, when it observes life without choice, without seeking reward or protection, there is a deep sense of humility. Not the humility of submission, but the humility that comes when the self—with its demands, fears, and ambitions—is silent. In that silence there is affection, care, and a profound sense of sacredness. This is not devotion to something; it is devotion as a state of being.

Such devotion has no image.
It has no name.
It belongs to no religion.

It is the quality of a mind that sees truth and therefore loves what it sees. That love is not personal. It does not say, "This is my god, my path, my belief." It is a flame without a centre.

So, the real question is not, "Is devotion true?"

But rather, “Can the mind be free of images, free of fear, free of the need to surrender to authority?”

When the mind is so free, what remains is not devotion as worship, but reverence for life itself—a reverence that arises naturally when thought is quiet and the heart is no longer seeking security.

In that state, there is no devotee and no deity.
There is only truth acting.

***

**Questioner:**
People speak of bhakti, devotion, as the highest path. They say one must surrender completely to God, to the supreme. Is there any truth in such devotion?

**Speaker:**
Before we say whether there is truth in it, we must ask: what do you mean by devotion? And to whom is this surrender taking place?

**Questioner:**
Devotion means giving oneself totally to God—trusting, obeying, loving the divine.

**Speaker:**
And how do you know what God is?

**Questioner:**
Through scriptures, traditions, teachings, and inner feeling.

**Speaker:**

So, God, as you know Him, is described, named, pictured. In other words, He is known through thought.

**Questioner:**
Yes, thought gives a form, but surely the form points to something beyond thought.

**Speaker:**
Does it? Or does thought cling to the form and worship it, calling it the beyond? One must be very careful here. Thought can imagine something immeasurable and then be emotionally moved by its own imagination.

**Questioner:**
But devotion is not mere imagination. People feel deep love, tears, ecstasy.

**Speaker:**
Emotion does not guarantee truth. One can be moved by music, by nationalism, by ideology. Strong feeling may be genuine, but it may also be self-induced.

**Questioner:**
Are you saying that devotion is false?

**Speaker:**
I am saying that devotion based on images, beliefs, and authority must be questioned. In devotion, there is the devotee and the object of devotion. This division is created by thought.

**Questioner:**
Is division necessarily false?

**Speaker:**
Where there is division, there is fear and dependence. The devotee depends on the image for comfort, guidance, salvation. That dependence is psychological attachment, not freedom.

**Questioner:**
But surrender is said to dissolve the ego.

**Speaker:**
Does it? Or does it merely replace the ego with a more respectable identity—I am a devotee, I belong to this path, my God is supreme?

**Questioner:**
So, surrender strengthens the self?

**Speaker:**
In most cases, yes. The self continues, but now it feels protected and righteous. It has exchanged its ordinary desires for sacred ones.

**Questioner:**
Then what is wrong with that, if it brings peace?

**Speaker:**
Is it peace, or is it comfort? Comfort dulls the mind. Peace comes only when there is clarity and freedom, not when there is escape.

**Questioner:**
If devotion is escape, what is the mind escaping from?

**Speaker:**
From uncertainty, from loneliness, from fear, from not knowing. Devotion gives certainty: God is there, watching, guiding, protecting.

**Questioner:**
Without such certainty, life feels insecure.

**Speaker:**
Yes, and that insecurity is the fact. To escape from it through belief is to avoid understanding it.

**Questioner:**
Then what place does love have? Surely devotion is love.

**Speaker:**
Love that depends on an image is still attachment. Love that seeks reward, protection, or salvation is not love; it is bargaining.

**Questioner:**
Then is there no sacredness in life?

**Speaker:**
There is sacredness, but it is not approached through images or surrender. It comes when the mind is completely quiet, attentive, and free from fear.

**Questioner:**
Is that quietness a form of devotion?

**Speaker:**

If you like, but it is not devotion to something. It is a quality of being. There is humility—not the humility of submission, but the humility that comes when the self is absent.

**Questioner:**
And in that state, what happens to God?

**Speaker:**
The question does not arise. When truth is present, the search for God ends.

**Questioner:**
So, bhakti, as commonly practiced, has no truth?

**Speaker:**
Bhakti as belief, worship, and surrender to an image is a movement of thought and fear. It may be culturally beautiful, emotionally rich, but it does not lead to truth.

**Questioner:**
Then what is true devotion?

**Speaker:**
A mind that is utterly attentive, that does not seek security in symbols, that lives with care, affection, and sensitivity to all life. That state has no name, no practice, no authority.

**Questioner:**
And that is enough?

**Speaker:**
It is not a matter of enough or not enough. When the false is seen as false, the true stands alone.

**Questioner:**
So, in true devotion there is no devotee?

**Speaker:**
Yes. And therefore, no division. Only truth, acting.

In that, there is the sacred.

*****

# Religion and Spirituality

There is a vast difference between being religious and being spiritual—though the two are often confused, intertwined, and used interchangeably.

To understand this difference is not merely an intellectual exercise. It is essential, because upon this understanding may rest the whole movement of one's life.

The Burden of the Religious Mind
From childhood, most human beings are conditioned into religion.

One is told:

- what to believe,
- whom to worship,
- what is sacred,
- what is sinful.

And gradually, without questioning, the mind accepts.

It becomes Hindu, Muslim, Christian—not by discovery, but by inheritance.

This inheritance gives a certain comfort, a sense of belonging, a psychological security. One feels rooted, protected by tradition, guided by authority.

But is this security real?

Or is it merely a shelter built by thought to escape the vast uncertainty of life?

The religious mind, as it is generally understood, is a mind that follows:

- it follows scriptures,
- it follows rituals,
- it follows gurus,
- it follows systems of belief.

It rarely asks:

Is what I believe true?

Instead, it asks:

How can I continue to believe?

And in that continuation, the mind becomes conditioned, limited, enclosed within the boundaries of tradition.

Such a mind may be respectable, socially accepted, even devout—but is it free?

The Awakening of the Spiritual Mind
Spirituality begins where following ends.

It is not a reaction against religion; it is not rebellion. It is something far more subtle.

It begins with a simple, yet profound movement:
to observe.

To observe oneself:

- one’s thoughts,
- one’s fears,
- one’s desires,
- one’s beliefs.

Without condemnation. Without justification.

Just to observe.

In this observation, the mind begins to see how it has been conditioned—by society, by culture, by religion.

And seeing this conditioning is the beginning of freedom.

The spiritual mind does not seek comfort in belief. It is not interested in what should be; it is concerned with what is.

It does not say:

“Tell me the truth.”

It asks:

“Can the mind see truth directly, without distortion?”

Authority and Freedom
Religion, as it is commonly practiced, depends on authority.

There is always someone who knows:

- a priest,
- a guru,
- a savior,

- a scripture.

And you, the seeker, are told to follow.

But can truth be given by another?

If you follow someone, however enlightened they may be, you are merely imitating. And imitation is not understanding.

Understanding comes only when the mind is free to look.

Freedom is not something to be achieved at the end.
It is the very first step.

Without freedom, there is no inquiry.
Without inquiry, there is no discovery.

The Illusion of Division
Religion has divided man.

It has separated human beings into:

- believers and non-believers,
- this faith and that faith,
- this God and that God.

And in this division, there has been conflict, violence, endless suffering.

But truth is not divided.

Love is not Hindu or Muslim.
Compassion has no nationality.

A spiritual mind sees the absurdity of division.

It understands that the observer is not separate from the observed—that the world and the self are not two different movements.

The disorder in the world is the disorder within the human mind.

To bring order in the world, one must begin with oneself—not according to a pattern, not according to an ideal, but through direct awareness.

Ritual and Reality
Ritual has its place—it may quiet the mind temporarily; it may bring a sense of order.

But ritual is repetition.

And repetition dulls the mind.

A mind that repeats is not a fresh mind. It is caught in the known.

Truth is not in the known.

It is something living, dynamic, ever new.

To discover it, the mind must be free from the burden of the past—from accumulated beliefs, experiences, and knowledge.

This does not mean forgetting practical knowledge. It means not allowing psychological knowledge—the "me" and its stories—to dominate perception.

The Sacred Beyond Thought
Religion often speaks of God, of the sacred, of the ultimate.

But what is sacred?

Is it something described in books?
Is it something imagined by thought?
Is it something projected by desire?

Or is it something that comes into being when the mind is utterly quiet?

Not quiet through discipline, not quiet through control—but quiet because it has understood itself.

When the mind sees the whole movement of thought—its fears, its ambitions, its illusions—and in that seeing becomes still…

…then perhaps there is something sacred.

Not as belief.
Not as experience to be remembered.
But as a living reality.

A Mind Without Labels
So, what is the difference between being religious and being spiritual?

A religious mind is conditioned, bound to belief, seeking security.
A spiritual mind is free, inquiring, observing without distortion.

But even these distinctions can become another form of division.

The real question is not:

“Am I religious or spiritual?”

But:

“Is my mind free to see what is true?”

A mind that is free does not belong to any religion, and yet it may understand the essence of all religions.

It has no label, no identity to protect.

It is simply aware.

The Beginning of True Religion
Perhaps true religion begins not with belief, but with doubt.

Not cynical doubt, but a deep, earnest questioning:

- questioning authority,
- questioning tradition,
- questioning oneself.

In that questioning, the false begins to fall away.

And when the false is gone, what remains is not created by thought.

It is not yours or mine.

It is simply what is.

And in that, there is a sense of the sacred that no temple can contain, no scripture can describe.

Closing

To be spiritual is not to withdraw from life, but to understand it completely.

It is to see the whole movement of existence—within and without—without fragmentation.

And in that wholeness, there is a different way of living.

A life not based on belief,
but on seeing.

***

**Seeker:**
Sir, I have been religious all my life. I pray, I go to the temple, I follow what has been taught. But lately, I feel something is missing. People speak of being "spiritual." Is there a difference between being religious and being spiritual?

**Teacher:**

Before we say there is a difference, let us first understand what we mean by being religious. When you say you are religious, what does it actually mean in your daily life?

**Seeker:**
It means I believe in God. I follow rituals, traditions. I read sacred texts. I try to live according to moral values.

**Teacher:**
So, being religious, for you, is based on belief, practice, and conformity to a certain pattern. Is that correct?

**Seeker:**
Yes, that seems right.

**Teacher:**
And these beliefs—are they something you have discovered for yourself, or something that has been given to you?

**Seeker:**
They have been given… by my family, by society.

**Teacher:**
So, they are inherited. You were told what to believe, and you accepted it.

**Seeker:**
Yes… I never really questioned it deeply.

**Teacher:**
Then is such a mind free? Or is it conditioned?

**Seeker:**

It is conditioned, I suppose.

**Teacher:**
If the mind is conditioned, can it discover what is true? Or will it only interpret truth according to its conditioning?

**Seeker:**
It will interpret according to its conditioning.

**Teacher:**
Then what you call religion may be merely the continuation of conditioning—wearing the name of the sacred.

**Seeker:**
That is unsettling. Are you saying religion is false?

**Teacher:**
I am not saying it is false. I am asking you to look.
When there is belief without inquiry, what is its nature?

**Seeker:**
It is… blind acceptance.

**Teacher:**
And can blind acceptance lead to truth?

**Seeker:**
No, it cannot.

**Teacher:**

Then perhaps what we call religion is often a structure of belief, built by thought, sustained by fear, and maintained by tradition.

**Seeker:**
Fear?

**Teacher:**
Yes. Fear of uncertainty. Fear of death. Fear of not knowing. So, the mind creates beliefs—about God, about the afterlife—to feel secure.

**Seeker:**
Then religion gives psychological comfort?

**Teacher:**
Yes. But comfort is not truth.
A comforting illusion is still an illusion.

**Seeker:**
Then what is spirituality? Is it the opposite of religion?

**Teacher:**
Let us be careful with opposites. The opposite is often born from the same root.

A man who rejects religion and calls himself spiritual may still be caught in another form of belief.

So, let us not define spirituality as the opposite of religion. Let us discover what it actually is.

**Seeker:**
Then what is the beginning of spirituality?

**Teacher:**
The beginning of spirituality is self-awareness.

To observe the movement of your own mind:

- your thoughts,
- your fears,
- your beliefs,
- your desires.

Without trying to change them.

**Seeker:**
Without changing? Then what is the point of observing?

**Teacher:**
If you observe with the intention to change, you are still operating from a motive—from what should be.

But spirituality is not concerned with what should be. It is concerned with what is.

**Seeker:**
So, observation without motive?

**Teacher:**
Yes. Pure observation.

When you observe without distortion, without judgment, without choice—you begin to see clearly.

And in that clarity, transformation happens naturally—not through effort, not through discipline.

**Seeker:**
But in religion, we are taught discipline, control, practice…

**Teacher:**
Discipline implies conformity to a pattern.

Who creates that pattern?

**Seeker:**
Tradition… or teachers.

**Teacher:**
So again, authority.

But can truth be approached through authority?

If someone tells you what truth is, is it still truth for you? Or merely second-hand knowledge?

**Seeker:**
It is second-hand.

**Teacher:**
Then a spiritual mind does not depend on authority.

It does not follow—not because it is rebellious, but because it understands that following prevents direct seeing.

**Seeker:**
Then is a spiritual person alone?

**Teacher:**
Alone—not in isolation, but in the sense of being free from dependence.

Such a mind is not lonely. It is whole.

**Seeker:**
Religion seems to bring people together—through shared belief.

**Teacher:**
Does it bring them together, or does it divide them?

You are a Hindu, another is a Muslim, another a Christian.

Each believes their path is true.

Where there is belief, there is division.

And where there is division, there must be conflict.

**Seeker:**
That is true… history shows that.

**Teacher:**
A spiritual mind sees this division as false.

It does not identify itself with any label.

It does not say, “I am this” or “I am that.”

It simply observes the whole movement of life.

**Seeker:**
But without identity, who am I?

**Teacher:**
That is the real question.

Are you the name, the form, the belief, the memory?

Or are these merely accumulations?

**Seeker:**
They are accumulations.

**Teacher:**
When you see that deeply—not as an idea, but as a fact—the mind becomes free from identification.

And in that freedom, there is a different quality of being.

**Seeker:**
Is that what is sacred?

**Teacher:**
Let us not name it too quickly.

When the mind is no longer burdened by belief, fear, and conditioning—when it is quiet, naturally, without effort—

Then perhaps there is something that is beyond thought.

Something that thought cannot touch.

**Seeker:**
Is that God?

**Teacher:**
The moment you call it God, you have already limited it.

Words are not the thing.

**Seeker:**
Then how can one come upon it?

**Teacher:**
You cannot come upon it through seeking.

Because what you seek is projected by your own thought.

But when the mind understands itself completely—its whole movement—

Then, in that understanding, there is a silence.

And in that silence, something entirely different may be.

**Seeker:**
So, spirituality is not about becoming something?

**Teacher:**
No. It is about seeing.

Seeing without distortion.

Seeing without the observer as a separate entity.

**Seeker:**
The observer is not separate?

**Teacher:**
Is the observer different from his thoughts?

Or is the observer itself a bundle of thoughts?

**Seeker:**
The observer is thought.

**Teacher:**
Then the division between observer and observed is false.

When this is seen, there is no conflict between "what is" and "what should be."

There is only observation.

**Seeker:**
And that is spirituality?

**Teacher:**
That is the beginning of it.

**Seeker:**
Then what becomes of religion?

**Teacher:**
If religion means belief, ritual, authority—then it falls away naturally.

But if religion means the discovery of what is sacred, then spirituality is true religion.

**Seeker:**
So, a truly spiritual person is the truly religious person?

**Teacher:**
Perhaps.

But such a person would never call himself religious or spiritual.

Because the moment you name it, you create an identity.

And identity breeds division.

**Seeker:**
Then what remains?

**Teacher:**
A mind that is quiet.
A mind that is aware.
A mind that sees.

And in that seeing, there is a quality of life that is whole, undivided.

**Seeker:**
Is that the end?

**Teacher:**
It is not an end. It is a beginning.

*****

# The Religious Mind: Freedom from Becoming

To understand the statement, “The religious man is one who is not becoming something,” one must first see the extraordinary depth hidden in the word becoming.

Our whole life is based on becoming.

We are always moving from what we are to what we think we should be:

- from anger to non-anger,
- from ignorance to enlightenment,
- from insecurity to success,
- from “this” to “that.”

This movement of becoming is the movement of time—psychological time.

And in this movement, there is always struggle.

The Endless Movement of Becoming
Becoming implies comparison.

“I am this, but I must become that.”

There is an ideal, a projection, a future state which thought has created. And then begins the effort:

- discipline,
- control,
- suppression,

- imitation.

All this is the movement of becoming.

But one must ask:

Who is it that is becoming?

Is it not the same “me”—with its fears, its ambitions, its conditioning—trying to transform itself into something else?

So, becoming is merely the continuation of the self in a modified form.

The “me” remains, only wearing a different mask.

Becoming as Subtle Escape
We think becoming is progress.

We say:

- “I will become better,”
- “I will become spiritual,”
- “I will become enlightened.”

But is this not a refined form of ambition?

In the worldly sense, we want to become rich, powerful, successful.

In the so-called spiritual sense, we want to become peaceful, pure, enlightened.

The object changes, but the movement remains the same.

And this movement is born of dissatisfaction with what is.

The Religious Mind Does Not Become
A truly religious mind does not seek to become something.

It does not pursue an ideal.

It does not project a future state and then strive toward it.

Because it sees the truth:

That which becomes is never free.

As long as there is becoming, there is time.
And where there is time, there is fear:

- fear of not achieving,
- fear of failure,
- fear of loss.

So, the religious mind is a mind that has understood the whole structure of becoming—and therefore is free from it.

What Then Is Such a Mind?
If the mind is not becoming, what is it doing?

It is observing.

It is aware of what is:

- without distortion,
- without comparison,
- without judgment.

It sees anger as anger, not as something to be transformed into non-anger.

It sees fear as fear, not as something to be overcome.

In that pure observation, there is no movement away from "what is."

And in that non-movement, there is a different kind of transformation—not in time, but instantaneous.

Ending the Ideal
Ideals are the fuel of becoming.

"I should be kind."
"I should be loving."
"I should be peaceful."

But the "should" creates division between what is and what should be.

And this division breeds conflict.

A religious mind has no ideals.

Not because it is indifferent, but because it sees that ideals are projections of thought—and thought is limited.

Instead of pursuing an ideal, it understands the fact.

And in understanding the fact, the fact undergoes a change.

The Silence Beyond Becoming
When the movement of becoming ends, the mind is no longer caught in time.

It is no longer moving toward something.

It is simply being.

Not being as an idea, but being as a state of complete attention.

In that attention, there is no center, no “me” striving, achieving, accumulating.

There is only awareness.

And in that awareness, there is a profound stillness.

The Sacred Is Not in Becoming
We think the sacred is something to be reached.

But anything reached is within the field of thought.

And thought is always old.

The sacred is not something you become.

It is something that comes into being when the movement of becoming has ended.

Closing Reflection

The religious man is not the one who believes,

not the one who practices,
not the one who follows a path.

He is the one who has ended becoming.

Who sees what is without escape,
without distortion,
without the urge to transform it into something else.

And in that seeing,
there is a freedom that is not of time.

A stillness that is not cultivated.

A life that is not becoming—

but being.

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**The Religious Mind: A Dialogue on the Ending of Becoming**

**Seeker:**
Sir, I came across a statement: “The religious man is one who is not becoming something.” It sounds simple, but I feel there is something very deep in it. Could you help me understand it?

**Teacher:**
Let us begin not with the statement, but with yourself.
Are you, in your daily life, becoming something?

**Seeker:**
Yes, I think so. I am always trying to improve—to become better, more successful, more peaceful.

**Teacher:**
So, your life is a movement from what you are to what you think you should be.

**Seeker:**
Yes.

**Teacher:**
That movement is what we call becoming.

Now, is this becoming limited only to worldly things—like success, status—or does it also exist in what you call the spiritual field?

**Seeker:**
It exists there too. I want to become calm, enlightened, free from fear.

**Teacher:**
So, the object changes, but the movement remains the same.

In one case, you want to become rich; in another, you want to become enlightened.

Is there a fundamental difference?

**Seeker:**
When you put it that way, it seems there is no real difference.

**Teacher:**
Then becoming—whether worldly or spiritual—is still the activity of the self.

**Seeker:**
The self?

**Teacher:**
Yes, the "me" that says,
"I am this, but I must become that."

**Seeker:**
But what is wrong with becoming better? Isn't that necessary?

**Teacher:**
Let us look carefully.

When you say "better," what do you mean?

Better according to what standard?

**Seeker:**
According to an ideal—what I think is right, or what society or religion teaches.

**Teacher:**
So, there is an ideal, a projection created by thought.

And then there is what you are.

Between the two, there is a gap.

And in that gap, there is effort, struggle, conflict.

**Seeker:**
Yes, that is true. There is always conflict.

**Teacher:**
So, becoming implies conflict.

Now, can a mind that is in conflict ever be peaceful?

**Seeker:**
No, it cannot.

**Teacher:**
Then becoming does not lead to peace.

It perpetuates conflict.

**Seeker:**
But without becoming, how can I change? If I am angry, should I not try to become non-angry?

**Teacher:**
When you try to become non-angry, what are you actually doing?

**Seeker:**
I am trying to suppress or control anger.

**Teacher:**
And who is the one controlling anger?

Is he different from anger?

**Seeker:**
I… I have never questioned that.

**Teacher:**
Is the controller separate from what he controls?

Or is the controller also part of the same movement—thought?

**Seeker:**
It seems the controller is also part of thought.

**Teacher:**
Then the controller is the anger.

There is no division.

But thought creates the illusion of division:
"I am angry, and I must control anger."

This division creates conflict.

**Seeker:**
So, there is no real separation between me and my anger?

**Teacher:**
There is no separation.

The observer is the observed.

**Seeker:**
Then what happens if I see this clearly?

**Teacher:**
If you see it—not as an idea, but as a fact—then the conflict ends.

Because there is no longer a division between "what is" and "what should be."

**Seeker:**
But then, without becoming, what happens to change?

**Teacher:**
Is change something that must take time?

Or can there be change that is immediate—when you see something clearly?

**Seeker:**
When I see danger, I act immediately.

**Teacher:**
Exactly.

That action is not based on becoming.
It is based on perception.

Similarly, when you see the truth of anger—its whole structure, its consequences—then there is an ending of it.

Not through effort, but through understanding.

**Seeker:**
So, understanding brings change, not becoming?

**Teacher:**
Yes.

Becoming is time-bound.
Understanding is instantaneous.

**Seeker:**
Then why do we continue to become?

**Teacher:**
Because becoming gives hope.

It says,
“I will be something tomorrow.”

And that hope sustains the self.

**Seeker:**
So, becoming is a form of psychological security?

**Teacher:**
Yes.

It is an escape from “what is.”

Instead of facing what you are—your fear, your loneliness—you project an ideal and move toward it.

**Seeker:**
Then the religious man does not escape?

**Teacher:**

The religious mind faces “what is” completely.

Without distortion.
Without resistance.
Without the urge to become something else.

**Seeker:**
Is that not very difficult?

**Teacher:**
It is difficult only as long as you are attached to becoming.

The moment you see the truth that becoming is conflict, the mind naturally drops it.

**Seeker:**
Then what remains when becoming ends?

**Teacher:**
Let us not speculate.

But we can say what is not there:

- there is no conflict,
- no comparison,
- no striving,
- no psychological time.

**Seeker:**
Then is there only “being”?

**Teacher:**
If you call it “being,” you may turn it into an idea.

Better to say:
there is a state of complete attention.

**Seeker:**
Attention?

**Teacher:**
Yes.

Attention in which there is no center.

No “me” trying to become.

Only observation.

**Seeker:**
And is that what makes a man religious?

**Teacher:**
A religious man is not one who believes,
not one who practices rituals,
not one who follows a system.

He is one who has understood the whole movement of becoming—and is free from it.

**Seeker:**
Then religion is not about becoming something higher?

**Teacher:**
No.

That is still ambition—refined, perhaps, but still ambition.

**Seeker:**
Then religion is…?

**Teacher:**
The ending of the self as becoming.

And in that ending, there is something entirely different.

**Seeker:**
Can that something be known?

**Teacher:**
If it can be known, it is already within the field of thought.

And therefore, it is not new.

**Seeker:**
Then it cannot be sought?

**Teacher:**
It comes when the seeking ends.

**Seeker:**
So, the religious man is one who is not becoming anything?

**Teacher:**
Yes.

He is not becoming—he is seeing.

***

**Beyond Becoming**

You have lived
in the shadow of tomorrow.

Always moving—
from what you are
to what you think you should be.

A quiet becoming,
sometimes loud with ambition,
sometimes clothed in virtue—

but always becoming.

“I will be better,” you say.
“I will be free.”
“I will be enlightened.”

And so, begins the journey—
not into the unknown,
but into the projection of the known.

The mind, restless,
draws an image of perfection
and then chases it
across the fields of time.

But the chaser
is the image.

The seeker
is the sought.

Can that which is confused
become clear through time?

Can fear
become courage
through effort?

Or is this becoming
only the continuation of fear
in a different form?

Look—

without movement,
without escape.

Anger is there.
Fear is there.
Loneliness is there.

Do not name them,
do not turn away.

Just look.

In that looking,
there is no “you”
separate from what is seen.

The observer dissolves
into the observed.

And with that dissolution,
conflict ends.

Then there is no path to walk,
no height to reach,
no future to become.

There is only
what is.

And in the ending of becoming,
something flowers—

not cultivated,
not invited,
not achieved.

A stillness
that is not practiced.

A silence
that is not enforced.

A life
that is not measured by time.

The religious mind
is not the one who strives,
not the one who accumulates,
not the one who becomes.

It is the mind
that sees—

and in that seeing,
ends.

And in that ending,
there is a beginning
without name,
without form,
without becoming.

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# Why Did the Teachings of J.K Not Change Society?

Krishnamurti's answer would be:
Because society is not separate from the individual—and the individual does not want to change.

Society is what you are.
It is your greed, your fear, your ambition, your violence, your search for security, projected outward and organized collectively. To expect society to change while the individual remains inwardly the same is an illusion.

People listened, admired, agreed, quoted—but they did not see themselves.

**Krishnamurti's Core Insight**

Krishnamurti never set out to change society.

He would say:

"I am not interested in reforming society. I am interested in understanding the human mind."

Why?
Because every society—religious, political, economic—is the outward expression of inward disorder.

Change the pattern outwardly without ending inward disorder, and you merely replace one form of violence with another.

**Why Society Could Not Be Changed**

**1. People wanted methods, not insight**

They asked how to change, not whether they are willing to see.
Krishnamurti offered no system, no path, no authority.
Society prefers formulas.

**2. They listened intellectually, not existentially**

They understood with words, not with perception.
Understanding without action is merely accumulation of knowledge—another habit.

**3. They wanted comfort, not truth**

Truth disturbs.
It destroys belief, identity, nationality, religion, and psychological security.
Most people want improvement within the known, not the ending of the known.

**4. They made Krishnamurti into an authority—against his teaching**

The moment you follow, imitate, or quote, you are no longer free.
His teaching demands that you stand alone.
Society is built on conformity.

***

**Questioner:**
If your teachings are true, why haven't they changed the world?

**Teacher:**
Why do you want the world to change and not yourself?

**Questioner:**
But society is violent, corrupt, unjust.

**Teacher:**
Yes—and so are you, inwardly. Society is not something apart from you. You are society.

**Questioner:**
Are you saying nothing can be done?

**Teacher:**
On the contrary—everything can be done. But not collectively, not ideologically, not gradually.

**Questioner:**
Then how does change take place?

**Teacher:**
When even one human being sees the truth of their own conditioning and is free of it—not tomorrow, but now—that is the only revolution.

**Questioner:**
Isn't that too slow?

**Teacher:**

Truth is not concerned with numbers. One light dispels darkness; darkness cannot dispel light.

(Silence)

“If you are waiting for society to change, you will wait forever.
If you see yourself clearly, society has already begun to change.”

His teachings did not fail.
They were simply not used.

Because to live them requires:

- no belief,
- no authority,
- no comfort,
- and no escape.

Only choiceless awareness.

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# The Movement of Humanity in the Wrong Direction

Humanity as a whole seems to be moving—
but moving where?

Outwardly, there is tremendous progress.
Technology advances, knowledge expands, systems grow more complex and efficient.
Man can travel faster, communicate instantly, manipulate nature in extraordinary ways.

But inwardly, what is the movement?

Is it not the same as it has always been?
Conflict, fear, ambition, comparison, violence.
The same sorrow, the same loneliness, the same endless pursuit of becoming.

So, one must ask:
Is humanity moving forward at all,
or merely moving in a different direction within the same field?

We assume that movement implies progress.
But does it?

If you are moving in the wrong direction,
does speed or efficiency make it progress?
Or does it only take you further away from what is true?

Humanity is moving—
but perhaps in a fundamentally mistaken direction.

That direction is the strengthening of the self.

More knowledge, more power, more identity, more division.
The “me” becomes more refined, more sophisticated, more capable—
but still limited, still fragmented.

And whatever the self does,
no matter how noble, how organized, how idealistic,
carries within it the seed of disorder.

So, we have built civilizations,
yet live in conflict.
We have created religions,
yet are divided by belief.
We speak of peace,
yet prepare for war.

Is this not a movement in the wrong direction?

Because the direction itself is born of illusion—
the illusion that the self can bring order,
that becoming can end conflict,
that time can heal psychological division.

But time does not end conflict—
it sustains it.

Becoming does not bring peace—
it postpones it.

And the self, however expanded,
remains the center of disorder.

So, the real question is not how to move faster,
not how to improve the direction,
but whether we can stop—
psychologically.

Not physically stop,
but inwardly cease this constant movement of becoming.

To see, without distortion,
that the direction itself is false.

In that seeing,
there is an ending.

Not gradual,
not achieved through effort,
but immediate.

And from that ending,
there is a different kind of movement—
not of time,
not of becoming,
but of being.

That movement has no direction,
because it is not going anywhere.

It is whole.

And perhaps only in that stillness
can there be true order—
not the order of progress,
but the order of understanding.

Then humanity is no longer moving in the wrong direction—
because there is no direction at all.

There is only the unfolding of life
without division.

***

**Questioner:**
Sir, when I look at the world, I feel that humanity is moving in a completely wrong direction. There is so much progress outwardly, yet inwardly there is confusion and conflict. Why is this happening?

**Teacher:**
Before we say it is the "wrong" direction, let us first understand what we mean by movement. Humanity is always moving—outwardly in technology, in knowledge, in organization. But inwardly, is there any movement at all?

**Questioner:**
It seems there is movement—people are changing, evolving.

**Teacher:**
Are they? Or are they moving within the same pattern, slightly modified?

Look at it carefully. Thousands of years ago, man had fear, ambition, greed, violence. Today, with all our sophistication, are we free of these?

**Questioner:**
No, they still exist—perhaps even more intensely.

**Teacher:**
So, is that movement, or continuity?
A modified continuity is not transformation.

We may have better tools, better systems, more knowledge—but inwardly, the structure remains the same.

**Questioner:**
Then why do we feel we are progressing?

**Teacher:**
Because we confuse outward progress with inward transformation.
Technologically, we have advanced enormously. But psychologically, we are still caught in the same movement of thought.

Thought, which is limited, has created the self—the "me."
And that self is always seeking—more experience, more success, more security.

This "more" is what we call progress.

But is it progress?

**Questioner:**

It seems like movement, but not necessarily in the right direction.

**Teacher:**
Ah—now we come to it. What is the "right" direction?

If the movement itself is based on illusion, then any direction within that movement is still false.

You understand?

**Questioner:**
Not fully.

**Teacher:**
Let us go into it. The self—the center from which we act—is put together by thought.
Thought is the response of memory, of the past. Therefore, it is limited.

This limited center acts, thinks, creates, organizes.
So, whatever it does must also be limited, fragmentary.

From this fragmentation arises division—between individuals, between groups, between nations.

And from division comes conflict.

So as long as the self is operating, humanity is moving within this field of division.

Whether it moves to the right or to the left, forward or backward, it is still within the same field.

**Questioner:**
So, the problem is not the direction, but the field itself?

**Teacher:**
Exactly. The field is the problem.

We are trying to find the right direction within a field that is fundamentally wrong.

That is why all our efforts—political, religious, social—have not brought about real change.

They are merely rearrangements within the same structure.

**Questioner:**
Then what is one to do? How does one step out of this field?

**Teacher:**
Again, you ask "how."
The "how" implies a method, a system, a path. And who is to follow that path? The same self.

So, the self is trying to escape from itself—which is still part of the same movement.

Therefore, there is no "how."

**Questioner:**
Then is there no possibility of change?

**Teacher:**
There is change—but not in the way we think.

Change is not becoming something else.
Change is the ending of what is.

Can you look at yourself—at your thoughts, your fears, your ambitions—without any desire to change them?

Just observe.

**Questioner:**
That is very difficult.

**Teacher:**
It is difficult because we are always trying to achieve something, to become something.

But if you can observe without motive, without direction, then you begin to see the whole movement of the self.

In that seeing, there is understanding.

And understanding is not of time.

It is immediate.

**Questioner:**
What happens in that understanding?

**Teacher:**
The illusion begins to dissolve.

You see that the observer is the observed, that the thinker is the thought.

So, the division, which is the root of disorder, comes to an end.

**Questioner:**
And then?

**Teacher:**
Then there is no movement in the old sense—no becoming, no direction.

There is only a state of being.

In that state, there is order.

Not the order imposed by thought, but the order that comes when disorder ends.

**Questioner:**
So, humanity is moving in the wrong direction because it is moving within the field of the self?

**Teacher:**
Yes. As long as there is the self, there is movement in the field of illusion.

And any direction within illusion is still illusion.

**Questioner:**
Then real change is not movement in a new direction, but the ending of this movement altogether?

**Teacher:**

Precisely.

When the false movement ends,
there is no need to seek the right direction.

Then there is clarity—
and action born of that clarity is whole, not fragmentary.

That is the only true revolution.

Not in the outer structures alone,
but in the very foundation of our being.

And without that, humanity will continue—
moving, striving, progressing—
yet always within the same prison of its own making.

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**Moving, Yet Going Nowhere**

Humanity moves—
restless, tireless, unceasing.

Cities rise,
machines hum,
knowledge multiplies like waves upon waves.

There is movement everywhere—
in the skies, in the seas, in the circuits of thought.

And man says,
“We are progressing.”

But inwardly…
what is the movement?

The same fear
wearing a new name.
The same sorrow
hidden behind achievement.
The same loneliness
disguised as connection.

The ancient flame still burns—
ambition, envy, desire, becoming.

Only the decorations change.

So, one must ask:
is this movement forward,
or merely movement within a circle?

Like a wheel turning endlessly,
creating the illusion of journey
while remaining where it began.

Man seeks direction—
a better path, a higher goal, a nobler ideal.

But can there be a right direction
when the mover itself is confused?

The self—
born of memory,
shaped by time,
seeking continuity—

moves,
chooses,
strives.

But whatever it touches
bears its fragment.

So, it builds peace,
and calls it division.
It creates belief,
and calls it truth.
It organizes life,
and calls it order.

Yet beneath it all,
conflict continues.

Because the root
has not been seen.

The root is the center—
the “me”
that divides life into
“What is”
and “what should be.”

From this center
all directions are born.

And so, every path—
whether noble or crude—
leads back

to the same field of confusion.

Then what is one to do?

Not choose another direction,
not refine the path,
not seek a higher movement.

But to stop.

Not the stopping of the body,
but the ending
of this inward movement of becoming.

To see—
without escape,
without distortion—
the whole structure of the self.

In that seeing,
the wheel slows.

In that attention,
the movement ends.

And in that ending—
there is no direction.

Only a vast stillness.

Not empty,
but full—
of a different order.

An order
not born of thought,
not shaped by time,
not belonging to man.

And then—
for the first time—
there is a movement
that is not movement at all.

Like the silent unfolding of the cosmos,
without motive,
without destination.

Whole.

And in that wholeness,
humanity is no longer lost—
for it is no longer moving
away from itself.

*****

# Society and the Question of a New Foundation

We say society is built on a wrong foundation.
But what is society?

Society is not something separate from us.
It is the network of our relationships, our fears, our ambitions, our beliefs, our pursuits.
It is the outward expression of our inward state.

So, when we say society is corrupt, confused, or wrongly built,
we are, in fact, describing ourselves.

Society, as it exists, is based on division—
on nationality, religion, class, ambition, comparison.
It is built on the pursuit of power, of status, of security through identification.

Each individual seeks to become something—
more successful, more important, more secure.
And this very movement of becoming creates competition, conflict, and inequality.

So, the foundation of present society is the self—
the “me” with its fears and desires.

And anything built on that foundation must inevitably produce disorder.

Now we say,
“Let us create a new society with a new foundation.”

But who is to create this new society?

If the same mind, conditioned by the past,
full of ambition, belief, and division,
tries to build a new structure,
will it not produce the same disorder in a different form?

History shows this again and again.

Revolutions promise a new order,
but they end in the same patterns of power and conflict—
perhaps with different names, different symbols, different ideologies.

So, the issue is not how to create a new society outwardly,
but whether there can be a radical transformation inwardly.

A new foundation is not an idea, not a system, not an ideology.
It is not something to be designed or imposed.

The true foundation of a different society
can only come into being when the mind is free of the self.

That is, when there is no division as “me” and “you,”
no psychological boundary created by thought.

When there is no comparison, no ambition to become,
no identification with belief or nationality as a source of identity.

In such a mind, there is clarity.

And from that clarity, action is entirely different.

Not based on reward or fear,
not seeking power or recognition,
but arising from intelligence.

That intelligence is not personal.
It is not yours or mine.

It is there when the mind is no longer clouded by the self.

And only such intelligence can bring about a different society.

So, the question is not,
“How do we build a new society?”
but,
“Can the mind be free of the old?”

Because the new is not created by the old.

The new comes into being
only when the old ends.

And the ending of the old
is not a matter of time,
but of seeing.

Seeing the falseness of division,
the illusion of the self,

the futility of becoming.

In that seeing, there is an ending.

And from that ending,
a new foundation comes into being—
not constructed,
but naturally present.

Then society, being the expression of such minds,
is no longer built on division.

It is rooted in understanding.

And perhaps that alone
is the true revolution.

***

**A New Society and the Old Mind**

**Questioner:**
Sir, it seems to me that society is built on a wrong foundation—on greed, competition, and division. Should we not create a new society based on a completely different foundation?

**Teacher:**
Before we talk about a new society, let us understand what we mean by society. What is society?

**Questioner:**
It is the structure we live in—our institutions, governments, cultures, systems.

**Teacher:**
Yes, but is that all? Or is society also the product of our relationships, our fears, our ambitions, our beliefs?

**Questioner:**
Yes, it is the outcome of all that.

**Teacher:**
So, society is not separate from us. We are society. If that is so, then when we say society is corrupt or wrongly founded, we are describing ourselves, are we not?

**Questioner:**
That is true. But still, can we not change the structure outwardly?

**Teacher:**
We have tried that, haven't we? Through revolutions, reforms, new systems. And what has happened?

**Questioner:**
The same problems continue, perhaps in different forms.

**Teacher:**
Exactly. The names change, the leaders change, the ideologies change—but the fundamental pattern remains. Why? Because the mind that creates the structure has not changed.

**Questioner:**
So, the problem is not the structure itself, but the mind behind it?

**Teacher:**
The structure is the expression of the mind. If the mind is ambitious, competitive, seeking power, then whatever structure it creates will reflect that.

**Questioner:**
Then what is the right foundation for a new society?

**Teacher:**
You are again asking for a pattern, a blueprint. But any such foundation conceived by thought will be limited. So, the question is not what the new foundation is, but whether the mind can be free of the old.

**Questioner:**
What is the "old"?

**Teacher:**
The old is the self—the "me" with its conditioning, fears, beliefs, and constant urge to become something. This self is the center of division.

**Questioner:**
So as long as the self exists, society will remain divided?

**Teacher:**
Observe it. All outward division is the projection of inward division.

**Questioner:**
Then how is one to bring about this inward change?

**Teacher:**
When you ask how, you are seeking a method. But any method will be followed by the same conditioned mind. So, the problem continues.

**Questioner:**
Then what is one to do?

**Teacher:**
Can you observe the movement of your mind without trying to change it? Watch how you think, react, seek security—just observe.

**Questioner:**
Without judgment?

**Teacher:**
Without judgment, without condemnation, without justification. In that observation there is attention.

**Questioner:**
And what happens in that attention?

**Teacher:**
The observer is absent. The "me" is not operating in that moment. Then you see the false as false.

**Questioner:**
And that ends the self?

**Teacher:**
In that seeing, the self is not. Because it exists only through thought, and thought is quiet in that attention.

**Questioner:**
Then what is the foundation of a new society?

**Teacher:**
When the mind is free of the self, there is intelligence—not personal, not conditioned. That intelligence acts, and its action is whole.

**Questioner:**
So, the new society emerges from such minds?

**Teacher:**
Yes. The new is not designed by the old. It comes into being when the old ends.

**Questioner:**
Then the real revolution is inward?

**Teacher:**
Without this fundamental change in the human mind, any outward revolution is merely a rearrangement. The real question is: can you be free of the old—now?

If you want, I can also convert all your dialogue chapters into this clean, book-ready format consistently.

***

**The Old Mind Cannot Build the New**

Society is broken—
we say.

Built on greed,
sustained by fear,
decorated with belief.

Divided by names,
nourished by comparison,
held together by the fragile thread
of becoming.

And seeing this,
we dream of a new society—
a better order,
a nobler design,
a more just world.

But who is the builder?

Is it not the same mind—
burdened with memory,
shaped by fear,
seeking security in illusion?

The old mind
dreams of the new.

And in that dream,
it lays the same foundation—
only painted differently.

So, the temple changes,
but the worship remains.
The system shifts,

but the struggle continues.

Because the root
has not been touched.

The root is the “me”—
quietly gathering,
subtly dividing,
endlessly becoming.

It says,
“I will create a better world,”
while carrying within it
the seeds of conflict.

Can the fragment
create the whole?

Can disorder
build order?

Then what is to be done?

Not to design the new,
not to reform the old,
not to chase another ideal.

But to see—
with a clarity
that has no motive.

To see the self
as it moves—

in desire,
in fear,
in ambition,
in comparison.

To see it
without naming,
without resisting,
without becoming.

In that seeing,
the builder is absent.

The old is silent.

And in that silence—
not cultivated,
not enforced—
something entirely different comes into being.

Not born of thought,
not shaped by time,
not belonging to the past.

A foundation without design.

A movement without center.

And from that—
relationships flower
without division.

Action flows

without conflict.

And society—
not planned,
not imposed—
emerges
from the intelligence of that silence.

Then the new is not created.

It is there
when the old is not.

*****

# Rulers, Philosophers, and the Ending of War

We say, “Unless the rulers become philosophers, there will be no end to wars.”
At first glance, it sounds reasonable—if those in power were wise, thoughtful, deeply understanding, surely, they would not lead humanity into destruction.

But who are these rulers?

Are they not human beings like you and me—conditioned, ambitious, seeking power, shaped by fear, belief, and the urge to dominate or protect?

And what do we mean by a philosopher?

Is a philosopher someone who has read many books, accumulated knowledge, developed theories about life?
Or is a philosopher one who actually understands life—not intellectually, but deeply, directly?

If the ruler merely adopts the ideas of philosophy, quotes wisdom, speaks of peace, but inwardly remains ambitious, fearful, and divided—what value has that?

Then philosophy becomes another decoration of power, another instrument of persuasion.

So, the issue is not whether rulers become philosophers,

but whether the human mind—whether your mind—can be free of the very things that create war.

War is not merely the decision of a few leaders.
It is the outcome of human consciousness—of division, identification, fear, and the pursuit of power.

As long as we identify ourselves as belonging to a nation, a religion, a group—
we are sowing the seeds of conflict.

The ruler is the projection of this collective consciousness.

He acts on behalf of the divisions we ourselves sustain.

So, to demand that rulers become philosophers,
while we ourselves live in contradiction,
is to avoid the real issue.

The real question is:
can there be an ending of this division in the human mind?

A mind that is truly philosophical—not in the academic sense,
but in the sense of loving truth,
seeing clearly,
being free from illusion—

such a mind is not concerned with power, domination, or identity.

And if such a mind happens to act in the world,
whether as a ruler or as an ordinary human being,

its action will not create conflict.

But you cannot produce such minds through systems, through education as we know it, through ideology.

It comes only through understanding—
through observing oneself without distortion,
seeing the whole movement of thought,
and ending the illusion of the separate self.

Then there is intelligence—
not personal, not cultivated,
but natural.

And only such intelligence can bring peace.

So, the ending of war does not lie in hoping for better rulers, but in the awakening of intelligence in human beings.

Then perhaps rulers, if they exist at all,
will not be separate from the rest of humanity.

And where there is no separation,
there is no basis for war.

*****

# The Burning of that paddy continues today

When I was a child, I saw a heap of paddy set on fire by one who called himself an enemy. The flames rose, and with them vanished not only grain, but the labor of hands, the hope of sustenance, the quiet cooperation between man and earth. And even then, there was a simple, unanswered question: Was that paddy his—or was it of the earth?

Today, that same act is being repeated across the world—but on an immense and terrifying scale.

Nations destroy the essential resources of life—petroleum, natural gas, water systems, electric power stations, hospitals, schools, and entire civilian habitats—in the name of war, security, or survival. But strip away the words, the justifications, the flags—and what remains? The same act: the burning of what sustains life.

To destroy these is not merely an act against a nation; it is an act against life itself.

But if we are to understand this deeply, we must not be satisfied with condemnation or emotional reaction. We must inquire into the root of this disorder.

What is life? And who is the enemy?

Is the enemy truly another human being? Or is the enemy the image, the idea, the conclusion that thought has constructed

about another? You are told from childhood, “This is your country,” “This is your religion,” “This is your God.” Another, elsewhere, is told the same, with different names and symbols. These identifications become sacred, unquestioned.

Between these identifications, division is born.

And where there is division, there must inevitably be conflict.

So, the enemy is not merely across the border. The enemy is the division within the mind.

What is a country? A geographical expression? Or an idea strengthened by memory, culture, belief, and fear? You identify with it, you derive security from it, and you are prepared to kill or be killed for it. Another does the same. Two conditioned minds meet—and that meeting is called war.

In the name of these abstractions, man destroys what is real.

Water that gives life, energy that supports daily existence, hospitals that care for the vulnerable, schools that nurture intelligence—these are not national possessions in any fundamental sense. They are the result of human endeavor across time. They belong to humanity, to life as a whole.

When these are destroyed, it is not victory—it is collective loss.

When a river is poisoned, when power is cut to millions, when a hospital is reduced to rubble, when children are

denied learning—not only the present suffers, but the future is wounded. Generations yet unborn inherit the consequences of this destruction.

Can such acts ever be justified—by patriotism, by religion, by ideology, by the so-called necessity of war?

Or is justification itself part of the disorder?

We must look at the structure of thinking that makes this possible.

Thought has divided the earth into nations. Thought has separated man through belief, language, culture. Thought then identifies itself with these divisions and says, "I must protect what is mine." And in that protection, it destroys what is common to all.

This is the contradiction: thought creates division and then fights to preserve that division, even at the cost of life.

Is the earth divided? Does the sky recognize borders? Is water yours or mine? Or is it that thought, seeking security, has imposed its boundaries upon something that is inherently whole?

If you see clearly—not as an intellectual idea, but as an actual fact—that the earth and its resources belong to all life, then the very basis of war is challenged. Then the destruction of resources appears not as strategy, but as insanity.

This does not deny practical realities. Resources must be managed, distributed, maintained. Communities have

responsibilities and rights. But management is entirely different from psychological ownership that breeds division, exploitation, and destruction.

The crisis we face today is not merely political or technological—it is deeply psychological.

We have extraordinarily advanced knowledge, immense power, vast systems of organization. Yet inwardly, we remain divided, conditioned, fearful, seeking identity in fragments. Outward progress has not brought inward clarity.

So long as you think of yourself as belonging to a nation, a religion, a group—as long as identity is rooted in separation—you are contributing to the very structure that leads to war. You may protest against war, but inwardly you sustain its cause.

So, the question is not merely what governments should do, or how treaties can be formed. Those may have their place. But they do not touch the root.

The root is in the human mind.

Can the mind be free from identification? Can you look at another human being without the screen of nationality, belief, or past? Can you see that his suffering is not different from yours, that his need for water, shelter, dignity, and care is the same as yours?

If this is seen—not as an ideal to be achieved, but as a fact—then there is a fundamental change in consciousness. Then action is no longer based on division. Then one cannot

support, directly or indirectly, the destruction of life's essentials.

Then responsibility is not imposed by law or fear of punishment—it arises naturally from understanding.

The world is not separate from you. You are the world. Your consciousness—with its fears, ambitions, beliefs, and divisions—is shared by all humanity.

To bring clarity in oneself is not a withdrawal from the world—it is the beginning of transforming the world.

And perhaps only a mind that is free from division—free from the illusion of "mine" and "yours"—can act with intelligence. Such a mind does not belong to any country. It belongs to life.

Where there is such understanding, war is seen for what it is: the outward expression of inward disorder.

And where that disorder ends, even in one human being, there is the beginning of a different movement—one that may bring about a world where the earth is no longer divided, and life is no longer destroyed in the name of illusion.

*****

# Rise and fall are the very movement of life.

Life is not a straight line moving upward towards some permanent peak. It is a movement—subtle, fluid, ever-changing—in which there is rising and falling, like the tide that comes to the shore and withdraws without resistance.

But the mind, conditioned to seek continuity in pleasure and permanence in success, clings to the rise and resists the fall. It calls one "achievement" and the other "failure," and in that division begins conflict.

Is there actually a rise and fall in life, or is it only the measurement of thought that creates these distinctions?

The tree does not say, "I have lost my leaves, I have fallen."
The wave does not mourn its disappearance.
It is the observer, the thinker, who translates movement into gain and loss.

Where there is comparison, there is the idea of rising.
Where there is attachment, there is the fear of falling.

But life itself is neither rising nor falling—it is a continuous movement without accumulation.

If one can observe this movement without naming it, without resisting or pursuing, then the mind comes upon a strange quietness. In that quietness, there is no rise to be proud of, no fall to be afraid of—only the unfolding of what is.

And perhaps, in that choiceless awareness, one begins to see that what we call “rise and fall” is merely the rhythm of existence, not something to be controlled, but something to be understood.

*****

# God, Compassion, and the Mosquito

**Questioner:**
If God is compassionate, why did He create mosquitoes and viruses that harm human life? How can compassion coexist with such suffering?

**Teacher:**
Before we attempt to answer, may we first ask: what do you mean by God?

**Questioner:**
The creator. The supreme intelligence who made the world.

**Teacher:**
And you also attribute compassion to this creator?

**Questioner:**
Yes.

**Teacher:**
So, you have already formed an image — a being who creates and who is kind. Now when life presents something painful — disease, virus, mosquito — the image is disturbed. And you ask how the two can coexist.

**Questioner:**
Yes, because they seem contradictory.

**Teacher:**

The contradiction may not be in reality but in the image.

Let us go slowly. Nature contains beauty — a sunset, a flowering tree — and also destruction — earthquake, plague, predator and prey. Why do you accept the sunset as divine but question the virus?

**Questioner:**
Because the virus harms us.

**Teacher:** So, the measure is human comfort?

**Questioner:**
Naturally, we care about human life.

**Teacher:**
Of course. But then see what is happening. You are interpreting the vast movement of nature from the narrow standpoint of human preference. What supports us we call good; what threatens us we call cruel.

Is that compassion? Or self-concern?

**Questioner:**
Are you saying God did not create these things?

**Teacher:**
I am asking whether the idea of a personalized creator is itself a projection of human thought.

Man suffers, so he invents a protector. Man, fears chaos, so he imagines order imposed by a supreme will. But is truth a projection of fear?

**Questioner:**
Then there is no compassionate God?

**Teacher:**
See the movement of the mind that asks the question. It wants reassurance. It wants meaning behind suffering. It wants someone responsible.

But perhaps life is not organized around human comfort. Perhaps life is a vast, interrelated movement — beyond good and bad as we define them.

**Questioner:**
Then what of compassion?

**Teacher:**
Compassion is not in the mosquito or the virus. Compassion is in you — or it is not.

Nature operates according to its own order. The mosquito is not evil. The virus is not malicious. They are part of a total ecosystem.

The tiger kills the deer. Is that cruelty? Or is it the movement of life?

**Questioner:**
But human suffering is intense.

**Teacher:**
Yes. And instead of understanding suffering directly, we ask metaphysical questions about divine intention.

The real question is not why God created the virus. The real question is: can the human mind meet suffering without escaping into belief?

**Questioner:**
That feels stark.

**Teacher:**
Truth is often stark. If you look without myth, life contains birth and death, growth and decay. The body is vulnerable. The organism is fragile. This is fact.

The idea of a compassionate controller may be a comfort, but comfort is not truth.

**Questioner:**
Then is the universe indifferent?

**Teacher:**
Indifferent only from the standpoint of the self that demands protection.

The universe is not concerned with you as a separate psychological entity. It is an immense movement of energy.

Out of that movement came life. Out of life came consciousness. Out of consciousness came thought. And thought created the image of God.

**Questioner:**
Then God is a creation of thought?

**Teacher:**
The God of belief — shaped by culture, scripture, fear, hope — is certainly within the field of thought.

That which is beyond thought cannot be described as compassionate or cruel. Those are human categories.

**Questioner:**
Then how should one live in a world with disease and danger?

**Teacher:**
With intelligence.

Intelligence means understanding the facts — using medicine, science, care — without resentment against life.

And inwardly, intelligence means not demanding that existence conform to our desires.

**Questioner:**
And compassion?

**Teacher:**
True compassion begins when self-pity ends.

When you are not occupied with "Why has this happened to me?" there is space to respond to suffering — your own and another's — with clarity and care.

That compassion is not dependent on belief in a deity.

**Questioner:**

Then the question about God was perhaps misplaced?

**Teacher:**
It arose from a conditioned mind seeking explanation.

Instead of asking, “Why did God create the mosquito?” one might ask, “Can I live without illusion, without projecting my fears into the sky?”

In that freedom from projection, there may be something sacred — but it is not the product of thought.

And it does not revolve around human preference.

***

You ask:

“If God is compassionate,
why the mosquito?
Why the virus?”

First see
what you have assumed.

You have imagined
a creator.
You have clothed that creator
with kindness.
You have placed man
at the center.

Then the mosquito bites.

The virus spreads.
The body suffers.
And the image trembles.

Is the contradiction in life?
Or in the image?

Nature does not choose sides.
The river floods.
The sun scorches.
The tiger kills.
The virus multiplies.

This is movement—
not malice.

You call it cruel
because it touches you.

Is the forest cruel
because it decays?
Is fire immoral
because it burns?

The mosquito does not sin.
The virus does not hate.
They act
without ideology.

It is thought
that demands protection.
Thought that invents
a compassionate overseer.

Thought that seeks comfort
in explanation.

But comfort is not truth.

Life is birth and ending.
Creation and dissolution.
Order beyond preference.

Compassion is not in the mosquito.
It is not in the storm.
It is not in projection.

Compassion flowers
only where the self
is not central.

When self-pity ends,
intelligence acts.

Medicine is used.
Care is given.
Prevention is created.

Without blaming the sky.

That which is sacred
is not the invention
of fear.

And it is not concerned
with human convenience.

See this clearly—
and the question dissolves.

Not into belief.

Into understanding.

***

Before man named compassion,
before he imagined a throne in the sky,
stars were born
and stars exploded
into dust.

From that dust
came oceans.
From oceans
came life.
From life
came hunger.
From hunger
came tooth and claw.

And from that same movement
came the mosquito
and the virus.

You ask,
“If God is compassionate, why this?”

Who placed compassion
at the center of the universe?

Man.

Because man suffers,
he seeks a protector.

Because man fears death,
he imagines intention behind every event.
Because man longs for comfort,
he paints the cosmos
in human colors.

But the galaxy does not revolve
around your pulse.
The sun does not rise
for your assurance.
The microbe does not consult
your survival.

Life feeds on life.
Cells divide.
Forms arise and disappear.
Creation and destruction
are one movement.

You separate them
and call one good,
the other cruel.

The supernova destroys
and gives birth.
The forest burns
and renews.
The virus mutates
and life adapts.

This is not punishment.
This is not mercy.
It is vast intelligence
without preference.

The mosquito is not against you.
The virus is not immoral.
They are expressions

of the same energy
that beats in your heart.

You want a universe
designed for comfort.
But the cosmos is not personal.

It is immeasurable.

And yet—

In this immeasurable vastness
there has flowered
a strange thing:

awareness.

In you,
the cosmos looks at itself.
In you,
suffering is felt.
In you,
compassion can awaken.

Not cosmic compassion—
human compassion.

Not imposed from the sky—
born in understanding.

When the self-ceases
to demand explanation,
when fear does not project a deity
for consolation,
there is a different reverence.

A sacredness
not centered in man,

not opposed to the mosquito,
not wounded by the virus.

Then you care for the body,
you use knowledge,
you act with intelligence—

without blaming creation.

The stars explode.
The cells divide.
Forms perish.

And awareness
stands silent
in the midst of it all—

not seeking comfort,
but seeing.

In that seeing
is the only compassion
the cosmos has.

*****

# On Sex

Sex has its place—simple, natural, unburdened. It is not something to be encouraged through pursuit, nor something to be suppressed through resistance. The moment you do either, you have already moved away from its actuality into the field of thought.

What gives sex such extraordinary importance in one's life? It is not the act itself, but the thought about it—the image, the remembrance, the anticipation. Thought takes a moment of sensation and gives it continuity. It returns to it, nourishes it, builds around it a structure of pleasure. Then desire is no longer a fleeting movement; it becomes a persistent demand.

So, the problem is not sex, but the movement of thought which sustains and magnifies it.

Society, with its codes of morality, says, "You must," or "You must not." But these are merely patterns imposed by collective thinking. Conformity to them does not bring understanding; it only breeds either respectability or guilt. Both are forms of bondage.

Can one look at this whole movement—without condemnation, without justification? Just to observe how thought enters, how it creates the image, how it pursues pleasure and fears its loss. To see this fact, completely, without distortion, is the beginning of intelligence.

In that seeing, something quite different takes place. Thought finds its proper place; it no longer dominates where it should not. Then sex is no longer a problem, no longer an obsession, no longer something to be controlled or indulged. It becomes what it is—limited, momentary, and therefore not of great significance.

When the mind is no longer caught in the continuity of desire, there is a different quality of energy—vast, unfragmented, not seeking fulfillment. In that, there is a freedom which thought can never give. And only in that freedom does everything fall into its right place.

***

Why is it that sex becomes such a central problem in human life? Is it not because, for most people, life is otherwise dull, repetitive, burdened with fear, comparison, and the endless struggle to become? In that weary movement, sex appears as a moment of complete release—a moment in which the self, with all its worries and conflicts, seems to disappear. Naturally, the mind clings to that moment and seeks its repetition.

So, sex is used as an escape—from loneliness, from emptiness, from the sense of inward insufficiency. And what is used as an escape inevitably becomes important. Then thought begins its work: it remembers, imagines, anticipates, and sustains desire. What was once a simple act is now burdened with psychological significance.

If one sees this clearly—not as an idea, but as an actual fact in oneself—then the question arises: can the mind be free from this constant movement of escape?

To understand this, one has to look at the whole structure of one's life—the loneliness, the boredom, the fear, the search for fulfillment. Without understanding these, merely controlling or giving freedom to sex has very little meaning. It is like trimming the leaves while the root remains untouched.

When there is a deep understanding of oneself—of the whole movement of thought and desire—then there is no need for escape. The mind is no longer seeking moments of self-

forgetfulness because it is no longer burdened by the self in the same way.

Then sex has its own place, like everything else. It is neither a problem nor a pursuit. It is not invested with extraordinary importance, nor is it denied. It is simply there, within the total movement of life.

And when life is seen as a whole—not fragmented into compartments of pleasure, duty, and conflict—there comes a different quality of living. In that wholeness, there is no center that demands, pursues, or escapes. There is only a quiet, unforced order.

It is in that order that the sacred may come into being—not invited, not sought after, but coming naturally when the mind is utterly still and free.

***

**Questioner:**
Why has sex become such a difficult problem for human beings? Religions condemn it, society hides it, and yet the mind seems constantly occupied with it.

**Speaker:**
Perhaps it becomes a problem because we approach it through judgement and fear instead of understanding. We have been told for centuries that it is either sinful or sacred, something to be controlled or something to be pursued.

But the fact itself is very simple.

Sex is a natural movement of the body.

The body has its own intelligence, its own rhythms. Like hunger or sleep, sexuality belongs to the organism. The act itself is neither moral nor immoral.

**Questioner:**
Then why does it create such disturbance in the mind?

**Speaker:**
Because the disturbance begins not with the body, but with thought.

Let us look at it very closely.

There is perception. You see a person, a form, or perhaps an image. The senses respond immediately.

From perception comes sensation. The body reacts. There is a quickening, a feeling, an energy.

Up to this point there is no psychological problem.

But then something very subtle happens.

Thought enters.

Thought recognizes the sensation and says, “That was pleasurable.”

It begins to dwell upon it, to recall it, to repeat it.

**Questioner:**
Is that what you call desire?

**Speaker:**
Yes.

Desire is not merely sensation.
Desire is sensation that has been taken over by thought.

Thought sustains the sensation through images, memories, and anticipation. It says, “I must have that again,” or “How can I prolong that pleasure?”

This movement happens extremely quickly.

Because it is so quick, we usually notice it only after desire has already taken hold.

**Questioner:**
Then what is one to do when this happens?

**Speaker:**
First understand the movement.

Do not condemn it, and do not justify it. Simply observe.

When sensation arises, watch it very carefully.

Then you may notice the moment when thought begins to seep in.

It is like a quiet intrusion.

Thought says, “I want.”

That is the birth of psychological desire.

**Questioner:**
Are you saying one should stop thought?

**Speaker:**
No. The moment you try to stop thought, you create conflict.

Another part of the mind becomes the controller, and then you have division within yourself.

The question is not control.

The question is awareness.

Can you observe the moment when thought begins to shape sensation into desire?

If you see that movement clearly, something quite interesting happens.

Thought loses its unconscious grip.

The sensation remains, but the mind does not become entangled in it.

**Questioner:**
So, awareness prevents the whole chain of conflict?

**Speaker:**
Yes.

Conflict arises because we notice desire only after it has already grown strong. Then we struggle with it.

But if there is attention at the beginning—at the moment when thought first interferes—there is no struggle.

There is simply understanding.

**Questioner:**
Why then does sex become such a dominant issue in people's lives?

**Speaker:**
Because their lives are often inwardly empty.

There may be little affection, little beauty, little deep relationship. Work may be mechanical, the mind burdened with ambition, fear, and loneliness.

In such a life, sexual pleasure becomes one of the few intense experiences available.

So thought clings to it and repeats it endlessly.

But when life itself is rich—with sensitivity, intelligence, affection, and awareness—sex naturally takes its proper place.

It is neither exaggerated nor condemned.

**Questioner:**
So, the real issue is not sex, but the movement of thought?

**Speaker:**
Exactly.

If the mind understands how sensation arises and how thought transforms it into desire, there is clarity.

And where there is clarity, there is no guilt, no suppression, no compulsion.

Life then moves in a natural order.

An order that comes not from discipline or moral judgement, but from the simple act of seeing.

*****

## You are not separate from the world you live in.

The violence, fear, ambition, and sorrow you see around you are not merely "out there"—they are the reflection of the human mind. And that mind is not different from yours.

## You are the world. The world is you.

This book is a quiet yet radical inquiry into the root of human disorder. It explores how thought—though essential for daily living—creates division when it enters the psychological realm. From that division arise conflict, fear, and war.

It asks a fundamental question:

Can the mind be free from its own fragmentation?

Rejecting all forms of authority, belief, and saviour, this work points toward a different kind of transformation—not through effort, discipline, or ideology, but through *choiceless awareness.*

In that awareness, thought finds its right place.

In that clarity, disorder ends.

In that silence, life reveals its intrinsic order.

This is not a book to be followed. It is a mirror to be seen in.

If you are willing to look—without fear, without conclusion—this book may open the door to a life beyond conflict, beyond becoming, beyond the self.